HANDBOOK OF THE APOSTLESHIP OF PRAYER WITH LEAGUE DEVOTIONS

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OF THE

APOSTLESHIP OF PRAYER

IN LEAGUE WITH

THE SACRED HEART OF JESUS

(Thirtieth Edition, Revised)

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APOSTLESHIP OF PRAYER
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IMPRIMATUR

† MICHAEL AUGUSTINE

March 5, 1898 *Archbishop of New York*

PREFACE.

The Thirty-first edition of the Handbook of the Apostleship of Prayer is a commentary on the revised statutes lately given to this Association, together with such practical hints as its Directors may need for establishing, reorganizing or maintaining it.

Following in all things the official Handbook published by the Director-General, and selecting what is best in the Handbooks issued with his approbation in various parts of the world, the compilers of this American edition have tried to adapt it to the circumstances of our Apostleship in the United States, omitting nothing which had been found useful during the time they have been engaged in promoting the work in this country.

The valuable suggestions which many zealous and efficient Local Directors have contributed to these pages prove that they are actively advancing its interests, and now that everything has been so well ordered by the new statutes, their zeal, encouraged as it will be henceforth by the newly appointed Diocesan Directors, amply justifies the Director-General's "hope that this pious Association may increase in dignity, efficacy and stability."

NOTICE

In accordance with the request of the Director-General of the Apostleship of Prayer, page 57, the editors of the *Messenger of the Sacred Heart* will publish the authorized periodical publications, Handbooks or Manuals, Certificates, Leaflets, Badges and other prints necessary for its Diocesan and Local Directors, and for its Promoters and Associates.

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THE APOSTLESHIP OF PRAYER.

I.—The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory, and can unite us with the Sacred Heart of Jesus in attaining the end proposed. Wherefore, though the Apostleship of Prayer may seem to have certain things in common with other pious associations, such as those of the Sacred Heart of Jesus and the Living Rosary, still it is wholly distinct from them all, both in its end, which is altogether universal, and in the special means which it uses.

II.—There are three Degrees in this Apostleship, according to the different works which it undertakes to practise; hence, there are three classes of Associates.

The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in some approved form of words, all their prayers, works and sufferings

in union with the Sacred Heart of Jesus, and for all those intentions for which our Lord is continually interceding and offering Himself for us in sacrifice. Hence, love and devotion to the Sacred Heart of Jesus are very proper for all Associates enrolled in the Apostleship of Prayer. For, although this devotion does not constitute the *end* of the Association, still it is the chief and most powerful *means* of inciting all the Associates, moved by the example of the Sacred Heart of Jesus, to a more diligent practice of prayer, and of making that very prayer, performed in union with the Sacred Heart, more efficacious in attaining the end proposed, which is the glory of God.

The Apostleship of Prayer, therefore, is an association quite distinct from the Archconfraternity of the Sacred Heart, and consequently the societies, churches, and all the faithful enrolled in the pious work of the Apostleship are in no way to be considered in the future as enrolled also in the Archconfraternity of the Sacred Heart, erected at Rome in the Church of St. Mary of Peace, unless they shall have been duly received into the same Archconfraternity by its Director.

III.—The 2d Degree is composed of those who, to the practices of the 1st Degree, that is to say, to the prayer by which they unite themselves to the Sacred Heart interceding

with the Father for the advancement of the divine glory, add other prayers to the Blessed Virgin Mary, to implore the aid of so powerful a Mother, and obtain for themselves her assistance in this pious work of procuring the salvation of souls. These Associates recite once a day one *Our Father* and ten *Hail Marys* for the Intention which is proposed to them, with the approbation of the Roman Pontiff, at the beginning of each month. They must not, however, on this account be considered as enrolled in the pious work of the Living Rosary, nor *bound* by the laws which govern it, and which require its members while praying to meditate upon some mystery assigned them by lot, and to be distributed into bands composed of fifteen members.

IV.—The 3d Degree is composed of those who, performing the duties at least of the 1st Degree, endeavor besides to remove the obstacles, which might prevent our prayers to God for the salvation of souls from being fruitful. For this end, every month, or every week, according to the tenor of the Brief, dated February 10, 1882, they make the Communion of Reparation, by which they strive to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render Him propitious to our prayers. Therefore, all those who are enrolled in this 3d Degree,

and make the aforesaid Communion according to the rules of the Pious Work of the Communion of Reparation, are constituted *members* of this Association and gain its Indulgences.

V.—Likewise, although the Pious Confraternity, called the "Holy Hour," is distinct from the Pious Association of the Apostleship of Prayer, still all the Associates of the Apostleship of Prayer who practise aright the pious exercise of the Holy Hour, in order to appease the Sacred Heart of Jesus, outraged by the injuries of men, and to render Him favorable to our prayers, have a right to all the spiritual graces, which are granted to those who perform this pious exercise, by the Rescript of Pius IX., May 13, 1875, and the Brief of Leo XIII., March 30, 1886. But it is not lawful for any one to add other pious works to the Apostleship, although the faculties, which the Ordinaries of places possess, each for his own diocese, remain intact.

VI.—Those of the faithful, admitted into this Association, who are distinguished by their piety and burning zeal for souls, being therefore named Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship. Wherefore, let them meet together at stated

times to determine on all those things which may seem most suitable to obtain this end.

VII.—The principal seat or Centre of the Association is established at Toulouse. The Director-General, however, is the Father General of the Society of Jesus for the time being, who can delegate his office to another selected by him, who is to live at Toulouse.

VIII.—Besides the Director-General, there shall be also Diocesan Directors and Local Directors for every Centre of the Apostleship. The Diocesan Directors, who are to be designated by the Ordinaries within their own dioceses, shall be appointed either by the then Father General of the Society of Jesus, or by the Director-General, whom the Father General has delegated at Toulouse. The Local Directors of every Centre shall be appointed, with the approbation of the Ordinary, by the Diocesan Director. Both the Diocesan Directors and the Local Directors shall be also subject to the Ordinary, in all that concerns the aforesaid works, those things only excepted which come under the statutes approved by the Apostolic See.

IX.—For the enrolment of Associates it is sufficient that Local Directors inscribe their names in the register of the church or religious institution where the Apostleship is established,

and give them certificates, without the necessity of transmitting the list to the principal Centre.

X.—The Indulgences and other graces hitherto granted or extended by the Sovereign Pontiffs in favor of the aforesaid practices of the Apostleship are to remain in vigor.

The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars, has deigned to approve and confirm the above statutes.

Given at Rome, in the office of the Secretary of the same Holy Congregation, July 11, 1896.

J. CARD. VERGA, Praef.

L. ✠ S. A. TROMBETTA, Prof. Sec.

PART I.

CHAPTER I.—STATUTE I.

Explanation of the Statutes.

NAME, NATURE, OBJECT, MEANS, ORIGIN.

The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory, and can unite us with the Sacred Heart of Jesus in attaining the end proposed.

Section 1.

NAME OF THE APOSTLESHIP OF PRAYER.

The Apostleship of Prayer is so named because it seeks to do the same thing as the Apostles,—to promote the glory of God and the salvation of souls—by using the same means as they did, viz., prayer and good works offered in union with Christ Our Lord, and with the sentiments of His divine Heart.

The Association has been known by other names, e.g., a *League of prayers and of zeal;* or, by the popular title, *League of the Sacred Heart*, in order to indicate the close and active spiritual union which its members cultivate with

one another and with the Heart of Jesus. To express its character properly and fully, as well as to distinguish it from every other pious association, it should be called, in the sense of our Statutes (I-VI), *The Apostleship of Prayer, in union, or in league with the Sacred Heart of Jesus*, though, ordinarily, it may be spoken of simply as *The Apostleship of Prayer*, its ecclesiastical title, under which, it is well to know, it has been civilly incorporated in the United States.

"The glorious name of Apostleship is with good reason bestowed on this Association of Prayers, which constantly beseeches God to renew in these days of the Church's trial the wonders formerly worked by the Apostles, and frequently since their time by apostolic men."

LEO XIII, *Brief, September 23, 1878.*

SECTION 2.

NATURE OF THE APOSTLESHIP OF PRAYER.

The Apostleship of Prayer is a league constituted by a union of groups of the faithful in every part of the world, whose members pray and work together with Christ as their Head, and the source of their zeal and devotion, in order to continue the Mission which He gave to His Apostles, of promoting the glory of God and the welfare of souls.

By the Statutes of 1879, the Apostleship of Prayer was described as a pious work to denote its active character; it is now termed an Association to denote the union with which its members league together in works of piety and zeal; it is not, however, a confraternity, and therefore not subject to the laws and limitations prescribed for confraternities, sodalities and other similar associations. Its constitution is based on the following principles found in Holy Scripture:

1. Prayer is the chief means by which God wishes us to coöperate with Him in saving and sanctifying souls.

I desire therefore first of all that supplications, prayers, intercessions, thanksgivings be made for all men: . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth.—(I. *Timothy* ii., 1.) This text offers an apostolic motive for all our prayers.

2. Prayer, always useful for salvation, is most fruitful when made in common with others. "*If two of you shall consent upon earth concerning anything, whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name there am I in the midst of them.*"—(*St. Matthew* xviii., 19, 20.)

How fruitful, then, must be the prayers of an Association open to every Catholic, and already numbering over 25,000,000 souls!

3. Prayer is most certain of its object when constant and persevering. *We ought always to pray and not to faint . . . . And will not God revenge his elect who cry to him day and night.*—(*St. Luke* xviii., 1, 7.) *Pray without ceasing.*—(*I Thess.* v., 17.) *Let nothing hinder thee from praying always.*—(*Eccles.* xviii, 22.) *Yet if he shall continue knocking . . . because of his importunity he will rise, and give him as many as he needeth.*—(*St. Luke* xi., 8.)

This constant and persevering prayer is cultivated by an association whose one essential practice is a simple prayer repeated every morning, and insisted upon in so many ways as to make it hard to forget or neglect it.

4. Prayer is most acceptable to God when it is sincere and recommended by our good works. *Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.*—(*St. Matthew* vii., 21.) *When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, and offered thy prayer to the Lord. And because thou wast acceptable to God. . . . . .*

—(*Tobias* xii., 12). Hence it is we seek by our prayers to give our good works the force of prayer, and to add in turn their impetratory value to our prayers.

5. Prayer, finally, is most powerful when it derives its efficacy from union with the infallible prayer of Christ. Such a union stimulates us to imitate Him as the model of our apostleship, since He spent fully thirty years of His hidden life on earth, and much of the three years of His public life in prayer for the glory of His Father and the good of souls. It makes us realize how in heaven He is *always living to make intercession for us.*—(*Hebrews* vii., 25;) dwelling constantly in our tabernacles, and hourly renewing His sacramental life in the great prayer of the Holy Sacrifice of the Mass offered for the remission of sins.

To conclude with the text quoted above: —(*I. Timothy* xi.) *For there is one God, and one Mediator of God and men, the man Christ Jesus: Who gave Himself a redemption for all.* Without His merits no prayer can avail us: with Him as the Head of our league of prayer, and with His divine Heart as the source of our devotion and zeal, no prayer can go unheard. *I am the vine, you are the branches. . . . . If you abide in me, and my words abide in you: you shall ask whatever you will and it shall be done unto*

you.—(*St. John* xv., 5, 7.) *Amen, Amen, I say to you: if you ask the Father anything in my name, he will give it to you.*—(*St. John* xvi., 23.)

SECTION 3.

OBJECT OF THE APOSTLESHIP OF PRAYER.

The object of the Apostleship of Prayer is twofold, the glory of God and the salvation of souls, though in reality each of these is so bound up with the other as to be in effect one and the same thing. We glorify God by knowing and praising the excellence of His perfections as they appear to us in His works, His power to make and rule all things, and His goodness to give them being and direct them sweetly to their proper end. The excellence of His power and goodness shines out most of all in the creation of the human soul to His own image and likeness, in its redemption and restoration to this likeness, of which it had been deprived by sin, and in its sanctification and perfect resemblance to His own divine Being. Hence, to save and perfect human souls is to preserve and make much of every divine excellence that appears in them.

This object is expressed by the motto, *Thy Kingdom Come!* The Kingdom of God on earth is the acknowledgment of His Supreme

Majesty as Lord of all things, and the submission of every human will to His divine Law. Hence it is that the Associates are encouraged in every way to repeat this holy aspiration, which must be imprinted on the Badge of the Apostleship, as a condition for the Indulgences attached to its use.

The end or aim of our Association is properly termed by our statutes *universal*, i.e., one that every Catholic can and should strive for, one that embraces every other good object, and one that can be attained in some measure by every good work we do.

SECTION 4.

MEANS OF THE APOSTLESHIP OF PRAYER.

The means employed to obtain this object are, in general, prayer, whether mental or vocal, and good works of all kinds offered in union with the Heart of Christ our Lord.

Although the special means prescribed in our statutes by the congregation of Bishops and Regulars, may be ordinary observances for many Catholics, and even common to other pious societies, still all of them derive a special character from the motive which is set before us, and from the peculiar manner in which they must be performed to be in accordance with the spirit of the Apostleship. They will be

described in detail under the various statutes (II-V) defining our practices. Let it suffice to say here that their distinctive character, as means used by the Apostleship, is that they are inspired by the spirit of Christ and performed with the sentiments of His divine Heart: *Let this mind be in you which was also in Christ Jesus.*—(*Philippians* i., 5).

Section 5.

ORIGIN OF THE APOSTLESHIP OF PRAYER.

Founded at Vals, in France, on the Feast of Saint Francis Xavier, December 3, 1844, by Rev. Francis Xavier Gautrelet, of happy memory, it was first intended to cultivate an Apostolic spirit in the young Jesuit students who were there preparing for the Missions. Extended by them to the villages, convents, hospitals and other institutions in that neighborhood, in which they were teaching catechism or preaching, it soon spread throughout France and was shortly after propagated in the foreign missions and in other European countries, whither these young men were sent by obedience or persecution.

Identical in spirit and in its essential practice with the Apostleship of Prayer as it now exists, Father Gautrelet's foundation was organized and perfected by Rev. Henri Ramiére, whose

admirable work on the Apostleship of Prayer, a development of Father Gautrelet's book under the same title, gave our *Apostleship of the Heart of Jesus*, as he frequently called it, new life and vigor, whilst the *Messenger of the Heart of Jesus*, which he also founded as a monthly organ of the Association, was soon reproduced in several languages and circulated throughout the world. Pius IX. had already granted our Association many Indulgences, and the Congregation of Bishops and Regulars approved of our statutes in 1866, from which year may be dated our rapid growth in this country. In May, 1879, His Holiness, Leo XIII., confirmed the work in substance and perfected it in form by revising its statutes, and since then, July 11, 1896, the Congregation of Bishops and Regulars has made a further revision of the statutes with a view to confirming our practices and increasing the extent and influence of the work.

At present there are over 55,000 Local Centres in every part of the world aggregated to the Apostleship of Prayer, and it is estimated that 25,000,000 souls take part in its practices; of these at least 3,000,000 are Associates of the 6,000 Centres aggregated in the United States; since for each of the past ten years alone, about 325,000 Certificates of Admission have been issued to Centres in this country.

Statute I. concludes:

Wherefore, though the Apostleship of Prayer may seem to have certain things in common with other pious associations, such as those of the Sacred Heart of Jesus and the Living Rosary, still it is wholly distinct from them all, both in its end, which is altogether universal, and in the special means which it uses.

This distinction cannot be emphasized too much. The attempt to identify our league of prayer with one or other, or with both, of the Associations mentioned above, has prevented many of its Local Directors from conceiving the true nature of the Apostleship of Prayer, the universality of the object set before it, and the true character and efficacy of the means it employs. In our endeavor to conform in all things with the revised Statutes of our work, we have kept this distinction clearly in view, and in following our various practices in detail, Local Directors will find it a help to do the same.

CHAPTER II.—STATUTE II.

DEGREES OR PRACTICES.

There are three Degrees in this Apostleship, according to the different works which it undertakes to practise; hence, there are three classes of Associates.

SECTION I.

THE THREE DEGREES.

The Apostleship of Prayer is for all the faithful. It must, therefore, have some practices that appeal even to the most careless, and some that will satisfy the most fervent Catholic. As we shall see, there is no prayer nor good work that cannot serve its purpose, and derive, in turn, new force from its spirit; but in order to create and perfect this spirit some pious practices are more efficacious than others, and, as these are like so many steps in the way of devotion, they are known as the three Degrees of our Association.

Briefly put, these three Degrees are:

1st Degree: The *Morning Offering*, of our prayers, works and sufferings daily, in union with the Heart of Jesus, for His intentions and for the petitions of all our fellow members.

2d Degree: The *Offering to our Lady*, of one *Our Father* and ten *Hail Marys* daily, in

honor of her Immaculate Heart, for the intentions recommended to us monthly by the Pope.

3d Degree : The *Communion of Reparation*, monthly, in bands of thirty, or weekly, in bands of seven, each communicating in turn, on a day assigned, to repair the evils done our Lord in the Eucharist ; pages 29 and 32.

These three Degrees are the chief practices prescribed by our statutes, along with the additional observance of the *Holy Hour* and of the Monthly Patron Saint. We shall accordingly explain each of them separately and in detail.

SECTION 2.

THE MORNING OFFERING—1ST DEGREE.

The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in any suitable form of words, all their prayers, works and sufferings in union with the Sacred Heart of Jesus, and for all those intentions for which our Lord is continually interceding and offering Himself for us in sacrifice.

The first and the only essential practice of the Apostleship of Prayer is the daily offering described in the statute.

It is called the *Morning Offering*, because it should be made every morning, so as to in-

clude all the prayers, works and sufferings of each day.

It need not be made in any set formula; it is enough to raise our mind and heart in offering to God; still it is better to use some suitable form of words, to help the memory, to be as uniform as possible with our Associates in every part of the world, and to make sure of satisfying the requirements of the statute, since on our fidelity to this practice depend the Indulgences we hope to gain as members of the Apostleship, and the benefits that others hope to receive by our prayers. The statute itself suggests a proper form, which will be found in our various prints as follows:

O my God, I offer to Thee my prayers, works and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, for the petitions of all our Associates: especially this month for—(*the Intention recommended by the Holy Father*).

Associates may modify this form to suit their special devotion or the requirements of their state in life. Associates of the 2d or 3d Degrees may add to it some clause to signify their devotion to our Lady, or their spirit of reparation or of gratitude. It offers good topics for the mental prayer recommended to us in Statute I. a practice that should be cultivated

by as many Associates as possible; those who are accustomed to meditate daily should make the *Morning Offering* in the sentiments of their meditation. The General Intention recommended to us monthly by the Pope and our own daily petitions will make us repeat it with new interest and fervor every day of our lives.

It should be noted that this practice of the Morning Offering does not oblige us under any penalty whatever. By forgetting, or omitting it one does not commit sin, nor cease to be a member of the Apostleship, but loses for the time the benefits of the prayers with the other Associates. By making it one continues to be a living member of the League and has the right to observe all the other practices and to share in all the spiritual advantages of our league of prayer, as described in chapter X. page 68. Any Catholic arrived at the age of reason can make it and become a member of the Apostleship of Prayer, after complying with the necessary formalities, page 65. Even people out of the Church can make it and be benefited by the prayers of the League, though they cannot, of course, become members of the Association in a strict sense, nor gain its Indulgences and share in its privileges.

It is evident that this *general* offering does not exclude *particular* intentions, whether im-

posed by duty or suggested by charity. Inasmuch as they concern the good and well-being of God's creatures, they are already in the Heart of Jesus; in joining, then, our intentions to those of His Sacred Heart, and especially those relating to His own glory, we, as it were, oblige Him to occupy Himself in a particular manner with our private interests. Neither does the offering of our actions for the intentions of the Apostleship lessen in any way the gift of the satisfaction of these same actions, which we may have made over to the souls in Purgatory. What the Apostleship accepts in our works is not the *satisfactory value* of them, but, as defined by theologians, the *impetratory value*—their power of pleading.

Besides its influence in the life of each member of the Apostleship of Prayer, the *Morning Offering* of each one rightly made benefits every other member of the Association. By it each member is united to every other in a special manner in the sacrifice of the Mass, and by it also each one pleads with prayers, works and sufferings, not only for the interests of the Heart of Jesus, the head and source of our Apostleship, but also for the special monthly or General Intention recommended by the Pope to the prayers of the Association, and for the petitions of every Associate.

The General Intention is always a leading

Catholic interest, which is explained at length in the monthly organ of the Apostleship, the *Messenger of the Sacred Heart*, and made known to every Associate by the *League Leaflets*, page 109, also issued monthly. The special petitions of Associates, whether communicated to the Directors by letter, or put in the Intention boxes usually placed for this purpose at the Sacred Heart altar or shrine, page 8, or simply marked on blanks printed for this, page 111, if forwarded to us before the first of each month, are also recorded on these *Leaflets* and in the *Messenger Calendar* for the month following, so that Associates may have these reminders of the needs of their fellow members constantly before them, and be moved thereby to multiply their prayers, works and sufferings, and even keep account of them on the blanks known as the *Treasury of Good Works*, page 113, in order that all may have a constant proof of the extent and fervor and life of this league of prayer in union with the Sacred Heart.

The Morning Offering is the one essential practice of the Apostleship of Prayer. Simple as it seems, it may be varied to suit the needs and sentiments of each day, and there is no better way of living in the true spirit of our league of prayer in union with the Heart of Jesus than by repeating it often every day.

SECTION 3.

THE APOSTLESHIP AND DEVOTION TO THE SACRED HEART.

Statute II. continues:

Hence love and devotion to the Sacred Heart of Jesus are very proper for all Associates enrolled in the Apostleship of Prayer. For, although this devotion does not constitute the end of the Association, still it is the chief and most powerful means of inciting all the Associates, moved by the example of the Sacred Heart of Jesus, to a more diligent practice of prayer, and of making that very prayer, performed in union with the Sacred Heart, more efficacious in attaining the end proposed, which is the glory of God.

It will appear more clearly as we proceed with this explanation of our statutes, how properly the Apostleship of Prayer must cultivate devotion to the Sacred Heart of Jesus, which may be defined: An act of religion, having for its object, the Heart of Christ inflamed with love for men and affected by their ingratitude; and for its end or motive, the honor of this divine Heart by our human love and reparation. According to this statute, the Sacred Heart of Jesus must be the model of our prayer, the stimulus of its fervor and the source of all its efficacy in promoting the glory of God.

"Labor then, my dear children," said Leo XIII. to the Associates of Italy in 1879, "with love and ardor to make all men unite themselves closely with this Heart, to imitate and love it, and to repair the offences that wound it, to join their prayers, intentions and affections with the prayers, intentions and love of this divine Heart, in order that they may in this way have part in its righteousness, holiness, power and efficacy."

Statute I. concludes as follows:

The Apostleship of Prayer, therefore, is an association quite distinct from the Archconfraternity of the Sacred Heart, and consequently the societies, churches, and all the faithful enrolled in the pious work of the Apostleship are in no way to be considered in the future as enrolled also in the Archconfraternity of the Sacred Heart, erected at Rome in the Church of St. Mary of Peace, unless they shall have been duly received into the same Archconfraternity by its Director.

For the distinction between the Apostleship of Prayer and the Archconfraternity of the Sacred Heart, see appendix, page 16.

CHAPTER III.—STATUTE III.

THE OFFERING TO OUR LADY.

The 2d Degree is composed of those, who, to the practices of the 1st Degree, that is to say, to the prayer by which they unite themselves to the Sacred Heart interceding with the Father for the advancement of the divine glory, add other prayers to the Blessed Virgin Mary, to implore the aid of so powerful a Mother, and obtain for themselves her assistance in this pious work of procuring the salvation of souls. These Associates recite once a day one Our Father and ten Hail Marys for the Intention which is proposed to them, with the approbation of the Roman Pontiff, at the beginning of each month.

To be admitted to the practice of the 2d Degree one must have promised and be observing faithfully the Morning Offering, the practice of the 1st Degree. No special formality, such as receiving a new Certificate, or entering the name on a register, is required.

Devotion to our Lady naturally follows and accompanies devotion to her Divine Son. By the 1st Degree or practice of the Apostleship of Prayer we unite ourselves with Christ interceding with His Eternal Father; by its 2d Degree or practice we implore the aid of the Blessed Virgin Mary, His Mother in the flesh,

and thus unite our prayers with her powerful prayers also.

Hence it is that members of this 2d Degree say daily Christ's own prayer, the *Our Father*, and the prayer that most pleases our Lady, the *Hail Mary* ten times, for the Intention which is every month recommended to the prayers of all the Associates, with the approbation of the Sovereign Pontiff.

The Intention which is thus specially prayed for by the Associates of the 2d Degree is known as the General Intention, referred to on pages 21, 22. The *League Leaflets* keep it before them every month, and the *Messenger* explains it at length, page 114, and most of the Directors of the Association comment upon it at the meetings of the Promotors, pages 52, 96, and also at the public monthly services for the League, usually held on the first Friday or first Sunday of the month, page 118.

This practice of saying one *Our Father* and ten *Hail Marys* for the welfare and intentions of the Pope was prescribed in the statutes given to our Association by Leo XIII., 1879, and he has often taken occasion to acknowledge the benefits he ascribes to it. Its special benefits, and the Indulgences granted to all who practise it are given, page 76. Associates may also say these prayers for the particular intentions of all the members.

THE LIVING ROSARY.

Statute III. concludes:—

They must not, however, on this account be considered as enrolled in the pious work of the Living Rosary, nor bound by the laws which govern it, and which require its members while praying to meditate upon some mystery assigned to them by lot, and to be distributed into bands composed of fifteen members.

Although the distinction between the Apostleship of Prayer and the Living Rosary has been insisted upon by our Directors-General from the year 1879, it is well that this clause has been embodied in our statutes, as it will lead many of the faithful to study more carefully the proper objects of the two associations and observe with more caution the requirements for gaining the Indulgences granted to each.

In order to emphasize the distinction, we have changed entirely the illustrations of the mysteries of the Life of our Lord, formerly printed on our *League Leaflets*, page 109.

These mysteries will help the devotion, not only of members of the 2d Degree, but of those who practise the 1st and 3d Degrees also. There is no obligation to meditate on them while saying the one *Our Father* and ten *Hail Marys;* nor is it necessary even to use the beads while saying these prayers, much less

to think that a decade must be said by every one of a band of fifteen, as in the Confraternity of the Living Rosary, in order to gain the Indulgences. On page 91, Directors will find explained how Associates of the Apostleship of Prayer may be organized in bands of ten, fifteen, or thirty, as may best suit the circumstances of place or persons.

The Apostleship of Prayer helped to make the Confraternity of the Living Rosary the popular organization it became about the middle of this century. Father Ramière, our Director-General, was the first to use *Leaflets* which were intended primarily for our own Associates, and which he adapted to serve as reminders of the practice of this confraternity. It was clearly insisted on from the beginning that the two associations were distinct. The practice of the Living Rosary, as recommended by the Apostleship, has done a great deal to make the devotion of the Rosary proper familiar to Catholics who would never have thought of adopting it unless they had been induced to begin by our simple method of the 2d Degree. The practice of this Degree may still be used to accustom people to reciting the full Rosary, but even for this good effect, which can be obtained by other means, the more important fruits of our own practices must not be sacrificed.

CHAPTER IV.—STATUTE IV.

THE COMMUNION OF REPARATION.

The 3d Degree is composed of those who, performing the duties at least of the 1st Degree, endeavor besides to remove the obstacles, which might prevent our prayers to God for the salvation of souls from being fruitful. For this end, every month, or every week, according to the tenor of the Brief, dated February 10, 1882, they make the Communion of Reparation, by which they strive to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render Him propitious to our prayers. Therefore, all those who are enrolled in this 3d Degree, and make the aforesaid Communion, according to the rules of the Pious Work of the Communion of Reparation, are constituted members of this Association and gain its Indulgences.

SECTION 1.

THE PERPETUAL COMMUNION OF REPARATION.

By this statute members of the Apostleship of Prayer are entitled to adopt the practice of Communion of Reparation, and to share its benefits and Indulgences. For this no other formality is required than the observance of the practice of the 1st Degree, the *Morning Offer-*

ing, and an agreement to keep the practice of this 3d Degree. No other formality, such as being registered, receiving a Certificate, or even the practice of the 2d Degree is necessary. The union begun by the first is properly consummated by the 3d Degree.

Those who observe this Degree engage to receive Holy Communion once a week or once a month, in reparation for the sins of ingratitude, coldness, irreverence and sacrilege, committed against our Lord, particularly in the Holy Eucharist.

In order to unite together, as far as may be, in a *perpetual* reparation of honor to the God of the Tabernacle, the members who practise this Degree form themselves into bands of *seven*, if they mean to make the Communion weekly, and into bands of *thirty*, if they wish to make it monthly. In this way each one of them may approach the Holy Table in turn on some day of the week or month. The practice was approved and indulgenced by Pius IX. by Briefs dated August 9, 1861, and May 19, 1863, and it is usually called the Perpetual Communion of Reparation, to signify how the Associates attempt at least to keep up an unbroken succession of Holy Communions.

Should any member be prevented by good reason from communicating on the day assigned, the Communion may be made on some

other convenient day of the week or month. (Brief, July 7, 1864), and a substitute need not be provided in order to keep up the succession of Holy Communions, though it is better, when possible, to have one.

Finally, by a Rescript of January 19, 1868, those who cannot conveniently go to Holy Communion on week days, may still take part in this practice and in all its benefits, by receiving Holy Communion every Sunday or on one Sunday of the month. Religious meet all the requirements of this Degree by receiving Holy Communion on any regular Communion day. It is clear that the purpose of the Briefs and Rescripts is to honor our Lord by frequent Communion, and, as much as may be, by a perpetual succession of communicants approaching His Holy Table.

This is the practice of Communion of Reparation, described in the statute, according to the Brief of February 10, 1882. Originally the practice was approved and indulgenced for members of the Pious Work of the Communion of Reparation, organized by R. P. Drevon, S.J., at Avignon, in France. By the Brief just mentioned the practice and its Indulgences were extended to the Apostleship of Prayer for ten years, and this extension was renewed in 1892. Now, by our own statute, the Communion of Reparation is made part of our work.

Section 2.

OTHER COMMUNIONS OF REPARATION.

Besides the practice just described, and sometimes known as the Perpetual Communion of Reparation, any Associate of the Apostleship, even without taking up the 3d Degree, may make Communions of Reparation; and by doing so gain a Plenary Indulgence in each case, as follows:

1. By approaching the Holy Table, together with the other Associates belonging to a Local Centre of the Apostleship, on a day appointed each month by the Local Director (Rescript, June 14, 1872). This is usually known as the General Communion of Reparation. It restores a favorite practice inculcated by St. Francis Hieronymo, of the Society of Jesus.

2. By receiving Holy Communion on a day assigned each month, or, if prevented by good reason, on any day at choice. By Brief of March 30, 1886, when no other day is assigned the Indulgence can be gained by communicating on the Patron Saint's day printed on each of the *League Leaflets*, which every member should receive every month. The custom of honoring a monthly Patron, seems to have been first made popular by St. Francis Borgia, of the Society of Jesus.

3. By receiving Communion specially at Easter Time, after having made one's own Paschal duty, in reparation for the many who neglect this obligation (Rescript, April 20, 1882).

SECTION 3.

MOTIVES OF THE COMMUNION OF REPARATION.

The object of the 3d Degree is, in the words of our statute, "to remove the obstacles which might prevent our prayers to God for the salvation of souls from being fruitful;" "to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render him propitious to our prayers;" or, in the words of the Brief, dated August 26, 1861, "to avert the scourge of Divine wrath, to repair the insults offered daily to His Majesty, to the religion of Christ, and His Vicar on earth."

Reparation is a natural condition for all this; we must satisfy justice before we can beg for mercy. We owe the Heart of Jesus honor for dishonor, gratitude for ingratitude, reverence for sacrilege, fidelity for infidelity, fervor for coldness, consolation for desolation. Our reparation was His own great life work, and He left it to us to continue, to "fill up those things that are wanting of the sufferings of Christ." —*I. Colossians*, 3, 4.

In these latter times He has begged of us

to repair the evils that are done him in His Sacrament of Love. This is the chief thing He asks of us in our devotion to the Sacred Heart. When Jansenism was doing its utmost to repel souls from His Holy Table, He bade B. Margaret Mary receive Him in Holy Communion in a spirit of reparation, every First Friday, and as often as obedience would permit.

By our statute, we are not bound to make these Communions on the First Friday of each month, though it is well for all who can to go to Communion on that day, and make it the *one Friday* in the month on which every Associate can gain a Plenary Indulgence, page 75. None of the Communions just enumerated need be made in the church or chapel in which we are registered as members. Nor are we limited to the motive of reparation exclusively in receiving these Communions; thus we may offer up the same Communion in thanksgiving; or in impetration, as well as in reparation. Finally to fulfil our obligations by the statute, we need not make a special Communion as members of the Apostleship of Prayer. Even when we receive Holy Communion as sodalists, or as members of any other pious society, we need only add to our other motives that of reparation to observe this statute and gain all the Indulgences attached to its practices, page 78.

CHAPTER V.—STATUTE V.

THE HOLY HOUR.

Likewise, although the Pious Confraternity called the "Holy Hour," is distinct from the Pious Association of the Apostleship of Prayer, still all the Associates of the Apostleship of Prayer who practise aright the pious exercise of the Holy Hour, in order to appease the Sacred Heart of Jesus outraged by the injuries of men, and to render Him favorable to our prayers, have a right to all the spiritual graces, which are granted to those who perform this pious exercise, by the Rescript of Pius IX., May 13, 1875, and the Brief of Leo XIII., March 30, 1886.

SECTION 1.

ORIGIN, END, PRACTICE.

The Holy Hour consists essentially in *an hour* of mental or of vocal prayer, in union with the prayer of the Saviour in the Garden of Olives on Maundy Thursday night.

As a *practice*, it is our Lord Himself who instituted it, determined its end and essential feature: an hour of prayer in union with His Heart in agony in Gethsemani. For B. Margaret Mary tells us in her writings that one day, in 1673, while she was adoring the

Blessed Sacrament, the Saviour suddenly appeared to her. His wounds shone like suns, and His Sacred Heart was like a furnace from which dazzling flames shot forth.

After complaining of the ingratitude of men, and recommending the Communion of Reparation, He added: "Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to my Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

Thus to *repair* the ingratitude of men; to *partake* of the *sadness* of the Heart of Jesus in agony; to *implore* mercy for sinners; to *appease* the anger of God: such is the *end* of the Holy Hour.

In order to spread this devotion among the faithful, and to organize it by association, a *confraternity* was founded in 1829 by Father Debrosse, S.J., in the chapel of the Jesuit Residence at Paray-le-Monial, with the ap-

proval of the Ordinary, the Bishop of Autun, and by brief of Pope Pius VIII. The Centre was afterwards transferred to the Visitation Monastery. In 1886, Leo XIII. raised the association to the dignity of an Archconfraternity.

In virtue of a rescript of Pius IX., in 1875, *all the Associates* of the Apostleship of Prayer, without any special registration, have the right to gain the Plenary Indulgence granted to the members of the Archconfraternity of the Holy Hour.

The devotion may be practised in *public* or in *private*. If in *public*, that is to say, in common with others, then the Local Directors have been empowered by Leo XIII. to name for this exercise, in church or chapel, *any hour* of *any day* of the week they see fit to select. Some choose for this hour the time of their ordinary monthly or weekly public League devotions. If in *private*, then the time is restricted to an hour, between about 2 P. M. of *every* Thursday until sunrise on Friday, or, as it is commonly understood, the hour of early Mass on Friday.

The Holy Hour may be spent in prayer of any kind, provided that it is offered in memory of the Sacred Passion, especially of the Prayer and Agony of our Lord in the Garden of Gethsemani. Any *posture* may be adopted,

kneeling, standing or sitting. No particular *place* is prescribed, so that even sick persons may practise this devotion.

In order, however, to gain the Plenary Indulgence, the invariable condition of confession, Communion, and prayer for the Pope's intention, is required. But doubtless the reparation offered by this pious exercise to the Sacred Heart is very meritorious and pleasing to our Lord, although it may not be in the power of those who perform it to fulfil the condition for gaining the Plenary Indulgence. Hence, the faithful so deterred should not on that account fail to practise the beautiful devotion of the Holy Hour.

Statute V. concludes :—

But it is not lawful for any one to add other pious works to the Apostleship, although the faculties, which the Ordinaries of places possess, each for his own diocese, remain intact.

Section 2.

THE APOSTLESHIP AND OTHER PIOUS WORKS.

By pious works the statute means the practices of any regular, approved, and organized pious society, performed in the same manner and with the same motives as they are performed by the members of that society. We are not to consider that admission into our

association includes admission into others, no matter how much they may seem to be like ours. Statutes II. and III. exclude by name such associations as the Archconfraternity of the Sacred Heart and the Confraternity of the Living Rosary; in the spirit of our present statutes, and by its express prohibition, we should avoid identifying with our own society any and every other, no matter how similar to ours its practices may seem, unless indeed the Bishop in whose diocese we live may have special faculties to combine other pious practices with those of the Apostleship of Prayer.

This clause of the fifth statute ensures the simplicity of our work, so highly recommended by Leo XIII., and prevents us from adding a multiplicity of observances that might gradually come to be considered more or less essential for membership, and thus deter the lukewarm and prevent religious and others from joining in our simple but salutary *practices*. It is clear from the spirit of our statutes themselves that this clause does not mean that pious associations may not be aggregated to the Apostleship of Prayer, and follow its practices, provided they receive a distinct diploma of aggregation and do not confound any of our practices with their own.

CHAPTER VI.—STATUTE VI.

PROMOTERS OF THE APOSTLESHIP OF PRAYER.

Those of the faithful admitted into this Association who are distinguished by their piety and burning zeal for souls, being therefore named Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship. Wherefore, let them meet together at stated times to determine on all those things which may seem most suitable to obtain this end.

SECTION I.

PROMOTERS' QUALIFICATIONS.

In general, Promoters of the Apostleship of Prayer are members specially chosen to help its Directors in establishing and organizing it, in obtaining Associates and keeping them faithful, and in putting into execution all that is considered advantageous for the Association itself, or for the other good works in which it may be interested.

As the life of the Apostleship depends chiefly upon the selection of good Promoters, it will be well to study carefully every clause of the statute, which describes them and determines their duties.

In the first place, Promoters must themselves be members of the Apostleship of Prayer. It does not matter if they are but just joining it along with the other Associates, as happens when it is being established for the first time in any parish, or other Centre: they may take up the work of a Promoter, as candidates for the office, which will formally be entrusted to them after due probation, usually of six months.

In the terms of the statute they must be Associates "who are distinguished by their piety and burning zeal for souls." If they have not, for lack of opportunity, merited this distinction before becoming Promoters, they should strive to merit it once they have been admitted to this charge.

Section 2.

SELECTION OF PROMOTERS.

It is often a difficult task to select good Promoters, not that some pious and zealous souls do not exist in every parish, but because the more solid their piety and the more discreet their zeal, the more they will esteem the work of a Promoter, and out of humility hesitate to offer themselves for it.

The one who is about to establish a Centre of the Apostleship of Prayer, will judge best whether he himself had better select some

members of the congregation for this office, or extend an invitation to any and all who may wish to take it up. In practice some selection will have to be made, but it is well to make it in such a way that no eligible member of the parish may be overlooked or excluded from the office.

If any members of the parish be already acting as Promoters elsewhere, they should be invited to help the work at home and, with due allowance for exceptional cases, withdraw from other Centres, to become Promoters in their own.

Members of sodalities and other church societies have usually the fidelity and experience needed for a Promoter's tasks, and it is sometimes well to have persons, just chosen from the different organizations of the parish, unite together in a spirit that should make each of them take a broader interest in every society as well as in their own. However, it is not well to put all the work of this kind on a few, and there is danger of overlooking or excluding other good coöperators who would respond to an invitation properly extended.

Hence, while selecting those whose piety, zeal, constancy and experience make them most eligible for the office of Promoter, Directors should also explain to the entire congregation

its importance, duties and privileges, in such a way as not to make the charge seem too onerous, nor yet a matter of mere routine. In country districts it may be well to choose Promoters who can conveniently attend to each section of a parish or mission ; in some places, they must be chosen to meet the requirements of certain classes or nationalities. Men as well as women, old and young, all can be Promoters, and no body of Promoters is able to reach every member of a congregation, unless it be recruited from every class of persons in the parish.

From time to time the Local Director should call on some members of the congregation to become Promoters. The League meetings will afford a good opportunity for this, and it should be known by the Associates that they can apply to him at any time to take up this office. The inducements held out to Promoters are very great, to them may be applied the promise of our Lord, "those who promote devotion to My Heart, shall have their names written in it never to be blotted out." They have it in their power to help the entire parish by their zeal, and to show an active devotion to the Heart of Jesus Christ. Their Indulgences are very numerous, page 79, and as a reward of their fidelity they receive after due probation a Diploma and Indulgenced Cross, p. 54.

SECTION 3.

PROMOTERS' DUTIES.—IN CENTRES ORGANIZING.

The first duty of Promoters is to study the *Handbook*, and know how to explain the practices and advantages of the Apostleship of Prayer.

Provided with this knowledge they should invite every member of their own parish to join in this League of Prayer, those who seem most careless, as well as those whose state helps them to be most fervent. The religious can join in every practice of the Apostleship without adding any new obligation to those that are of rule, and the unpractical Catholic cannot refuse to make at least the Morning Offering. Every Catholic who can understand this offering, even the child, just arrived at the age of reason, is eligible to membership in the Apostleship of Prayer.

Until the Promoters of any Centre shall have canvassed their own parish for Associates, they should not canvass other parishes, even those that have not been as yet aggregated to our work. In their own parishes they should not limit their canvass to their own families, friends and acquaintances, but see that *all* be invited to take up one practice or other, as the Association is for *all* Catholics without exception. Lest any person be overlooked, or approached and importuned

by several Promoters with invitations to become Associates, it might be well, at least in parishes just organizing the Apostleship, to assign certain Promoters for each district or class of persons.

Promoters must give a *Certificate of Admission* to every one who *consents* to become an Associate of the Apostleship of Prayer, and take down their Christian and family names for *enrolment* in the Register of the Association. Without this *Certificate* and *enrolment* in the Register there is no valid membership, and, therefore, no actual union of prayer, nor any of the benefits or Indulgences attached to it.

Should the new Associate wish to obtain the Plenary Indulgence granted for receiving Holy Communion on the day of admission, the Certificate should be dated for the first convenient day for Communion; otherwise the date may be the day on which the Certificate is given. This Communion is entirely optional and by no means a condition of admission. The Certificate need not be replaced when lost, nor need the enrolment be repeated, even when an Associate takes up the practices after having neglected them for a while. The Certificate may be sent by letter, or by proxy, and the name may be sent in the same way for enrolment, but as much as possible Promoters

should meet the new Associates in person. To facilitate this enrolment each Promoter should be provided with a blank form for the name and address of each new Associate, and the Degree or practice they may wish to take up.

Some Associates will begin with the 1st Degree only; others will take up also the practice of the 2d or 3d, or both. The real work of the Promoter is to keep all faithful to their promises, and to induce as many as possible to adopt and observe the practices of all three Degrees. For this purpose the Associates are formed into Bands, and although some Promoters may find it easy to obtain many members, while others labor quite as hard to obtain a few, it is well, for the sake of simplicity and permanency, to organize all the Associates into Bands of a fixed number, say ten or fifteen, or even thirty, for each of which a Promoter becomes responsible.

As much as possible each Promoter should have charge of one Band of Associates only. If some get more than the number required for a Band, they may receive them, but they should ask the Director or Secretary to assign such members to some Promoter whose Band is not complete, unless they should have personal or other special reasons for keeping these members in their own Bands.

SECTION 4.

PROMOTERS' DUTIES—IN CENTRES ORGANIZED.

Promoters have obligations to every member of their Bands.

1st. To each Associate they should give monthly the *League Leaflet*, which contains in brief form all the usual practices of the Apostleship of Prayer, the *Morning Offering*, the *Offering to Our Lady*, the *Communion of Reparation*, and the additional observances of the *Holy Hour* and *Monthly Patron*. These are grouped on one page under some leading mystery of the Life of Christ, to help every Associate to follow them in union with Him. The other page gives the General Intention for the month, and also the Particular Intentions of all the Associates in the United States, with a summary of the Thanksgivings, and of the Treasury of Good Works offered up each month by the Associates in thanksgiving or in petition for the Apostleship.

These *League Leaflets* are obtained usually at the Promoter's Meetings, which are held some time before the first of each month, so that the Promoters may have time to distribute them to every Associate before that date. If possible each *Leaflet* should be handed personally to the Associate; to use the mail for this distribution, except in rare occasions, is to de-

prive our league of prayer of a means of union and fervor, only second in importance to the Promoters' Meeting.

2d. When distributing the *Leaflets*, or at any other convenient time, they must take occasion to ascertain, without, however, seeming importunate, if the Associates in their Bands understand well the practices of the Apostleship, keep faithful to those they have promised or wish to advance to the 2d or 3d Degree should they not have adopted either of these in the beginning.

3d. When distributing the *Leaflets*, Promoters should also offer to receive and note down any intention or petitions for prayers, any good works done and offered expressly for the same intentions, and all thanksgivings for favors received through the prayers of the Apostleship. To facilitate this task, suitable blanks are furnished with each Promoter's set of ten *Leaflets*. Similar blanks might be furnished to Associates who may not care to make known their needs, good works, or graces obtained through prayer; or, they should be directed to put them in writing, and hand them to the Local Director, or drop them in the Intention Box, commonly placed for this purpose near the Sacred Heart Altar or Shrine.

4th. Finally, when distributing the *Leaflets*,

Promoters should make known to their Associates any notifications or suggestions they may have received from their Local Directors at the Promoters' Meetings. They need never lack topics that will develop piety and zeal. Among other topics, information about the public services and devotions of the parish, the feasts of the Calendar that should be specially cultivated by the Associates, the Indulgences attached to such feasts and to our own practices, the use of our League Badge and of pictures and statues of the Sacred Heart, the benefit of visits to the Blessed Sacrament, and its special worship at Mass, Benediction and during its exposition now so universal on the Feast of the Sacred Heart and on the First Fridays, and similar practices are always timely.

The Local Director will not fail to suggest ways and means by which Promoters can help their Associates; the needs of each parish and the spiritual and temporal condition of each Associate offer a never failing source of pious and zealous communication between Promoters and Associates. The art of employing it to the best advantage cannot be acquired without due patience and training. This is why so much importance should be attached to the Promoters' Meetings, in which Local Directors guide and encourage the Promoters in their active apostolate.

Section 5.

PROMOTERS' MEETINGS.

As a means of learning how to deal with Associates with due tact and efficiency, Promoters will find their monthly meeting with the Local Director indispensable.

"Wherefore," reads the statute, "let them meet together at stated times to determine on all those things which may seem most suitable to obtain this end," viz., "the glory of God, the salvation of souls, and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship."

Even when the Director cannot attend these meetings, the Promoters should still observe this most important rule. Indeed, for meeting, if only informally, in twos and threes for the objects just mentioned, they can gain an Indulgence of 300 days.

The Promoters' Meeting may be held in conjunction with some devotional service; but if possible it should not be in the church, at least, during the public services. In most places it is held in the church or school hall, where the necessary business can be transacted more freely.

In the *League Devotions* there is a programme for such meetings, which we reprint here:

1. Opening prayer.
2. Hymn or Litany.
3. Notices about the Apostleship.
   a. Summary of Promoters' Reports.
   b. Reports of Secretary and Treasurer.
   c. Special Intentions, Thanksgivings.
   d. Services, Projects, Celebrations.
4. Instruction.
5. Hymn and closing prayer.

The *League Leaflets*, *Messenger*, *Supplement* and other League prints and supplies should be distributed during these meetings at a convenient time.

The meeting should be short, and the instruction should be given on the Intention for the coming month, or on some of the topics treated in the *League Director* or *Messenger*. It should be in the most practical and familiar style. When the Director cannot be present at these meetings, he should appoint some passages for reading from the *League Director*, *Messenger* or *Handbook*.

At these meetings Promoters should hand to the Local Director or Secretary, or others appointed for this purpose:

1. Their monthly Report, printed with each set of *Leaflets*.

2. The Christian and family names and the residences of new Associates.

3. The names of those who wish to take up

a new Degree, to be transferred to another Band or Centre, to become the candidates for the Promotership.

4. The names of Associates who have died since the previous meeting.

5. The summary of intentions recommended and of the thanksgivings and good works offered by the Associates in their Bands.

SECTION 6.

PROMOTERS' OFFICES.

To expedite the work at their meetings, and to facilitate the task of the Promoters, particularly in large Centres, it is advisable to divide the management of it among certain Promoters chosen by the Director, or, if he prefers, by ballot. Besides a President and Vice-President, to assist the Director in superintending the duties of the other officials, there should be a—

Sacristan, to take care of the altar or shrine of the Sacred Heart.

Master of Ceremonies, to arrange the programmes of public services, music, ushers, etc.

Recording Secretary, to keep the official minutes of the meetings, to enter the Promoters' Reports, mark attendance and so on.

Assistant Secretary, to collect each month the Intention blanks, and add together the summaries of Intentions and of the Treasury of Good Works each month.

Corresponding Secretary, to send out all official communications from the Director, or Board of Officers to the Associates.

Treasurer, to receive and keep account of contributions, to order supplies of League Certificates, *Leaflets*, Badges and Periodicals and attend to payment for these and other expenses.

Registrar, to enter the names of Associates in the Register and keep lists of the names and addresses of Promoters and of the Associates in their bands.

Assistant Registrar, to see that Bands are properly organized, that each Promoter has the required number of Associates, that no Band be without a Promoter, that Associates be transferred from one Centre or Band to another, to attend to the proper distribution of Associates in Bands for the perpetual Communion of Reparation.

Instructor, to form candidates for the Promoter's office, and help them in organizing a Band.

In many Centres several of these duties can be performed by one official; in others, each of them may require more than one. In the latter case the several officers in charge of any of these tasks naturally constitute so many committees, and these when organized together form a Council, which can be of great assistance to a Director, in all his labors for the League.

In some very large Centres this Council is formed by bringing together the officers just enumerated with their Assistants, and a number of the most efficient Promoters, who are selected to superintend the work of ten or twenty of the other Promoters, and for this reason known as special or Arch-Promoters, or Promoters-in-charge. The name does not matter, neither is the system of officers an imperative one, since each Director is free to adopt any system he may find by experience most suitable for his Promoters and Associates.

Section 7.

PROMOTERS' PRIVILEGES.—CROSS AND DIPLOMA.

The piety and zeal of candidates for the Promoter's office should be tried and formed for about six months before admitting them to the distinction of being *named* Promoters in the full sense of the statute, i.e., commissioned by their Directors to work for the high objects set before them, with all the privileges of their office and with the premium of Indulgences set upon their efforts by the Church.

When approved after this trial, Promoters should be awarded their Diploma and Indulgenced Cross, if possible, according to the formula for the solemn ceremony given in the *League Devotions*, and on page 197. Should it be

impossible to confer these in public they should be given privately at least, in token of the Director's appreciation of the candidates' services and of their title to the Indulgence.

The Promoter's Diploma is the Local Director's ordinary testimonial showing that he has extended the Indulgences of the Apostleship to a Promoter: the Cross carries with it special Indulgences, page 80. Hence these awards should be given only after a real probation. The Local Director has the right to determine what this probation should be. Ordinarily the chief duty is the care of a Band of Associates; but when this is not possible, it is his place to decide what works of piety and zeal in behalf of prayer and devotion to the Sacred Heart should merit a Cross and Diploma.

It is not customary to take back the Cross or Diploma when Promoters cease to be active in their work, but the activity may be made a condition for retaining them, as it is a condition for gaining the Indulgences attached to the Promoter's office.

The Director-General insists very strongly on the protestation against free-masonry, as a proper act on the part of Promoters about to receive the Cross and Diploma.

CHAPTER VII.—STATUTE VII.

THE DIRECTOR-GENERAL AND HIS DELEGATE.

The principal seat or Centre of the Association is established at Toulouse. The Director-General, however, is the Father General of the Society of Jesus for the time being, who can delegate his office to another selected by him, who is to live at Toulouse.

The seat or Centre of a pious association like the Apostleship of Prayer is usually where the active management of the entire Association is carried on. There the Director-General makes his headquarters, issuing thence his official documents, chiefly the Diplomas aggregating other Centres known as Local Centres, his communications, and all his approved publications. It is there also he keeps the official list of every newly aggregated Centre. Toulouse has been the central headquarters of the Apostleship of Prayer since 1869, when it was removed thither from Vals, where it was founded in 1844.

Formerly the Director-General of the Apostleship of Prayer was chosen by the Pope, at the suggestion of the General of the Society of Jesus. By our new statutes, the General of

this Society, is *ipso facto* the Director-General, with the power to appoint a Delegate to act in his stead. His present Delegate is Rev. Auguste Drive, S.J., residing at 16 Rue des Fleurs, Toulouse, France.

The duties of the Director-General, or of the Delegate acting for him, are to keep the official documents of the Association; to issue Diplomas for Diocesan Directors, and also for Local Directors of newly aggregated Centres in every part of the world; to keep the official list of such aggregations; to issue the official communications of the Association; to interpret and explain our statutes and the various Briefs relating to our practices, privileges and Indulgences; and, with due deference to the Sacred Congregations, to solve all the practical difficulties and the various questions that are raised in regard to the nature and conduct of our Association (Brief, March 30, 1886).

The Director-General issues all the approved publications of the Apostleship of Prayer for France, and empowers his assistants, the editors of the *Messenger of the Sacred Heart*, to do the same in their respective countries: Certificates of Admission, the monthly *Leaflets*, Badges, Handbook, and the *Messenger of the Sacred Heart*, explaining the General Intention for each month, and the official Monthly Communication of this same Intention with its

proper interpretation and applications to be published in the various *Messengers*.

There are now twenty-eight editors of various *Messengers of the Sacred Heart* in the different countries of the world, whose duty it is, at the request and with the approbation of the Director-General, to keep an agency or Central Office for promoting the interests of the Association in their respective countries. They receive from Toulouse and transmit to their destination the Diplomas for Diocesan Directors and for Local Centres and their Directors, they also receive in return the names both of the Diocesan Directors and new Local Centres, and transmit them to the Director-General for his official list. They issue all the approved publications adapted for the Apostleship of Prayer in their respective countries, and thus help the Director-General to maintain uniformity in all things, simplicity in management, the integrity of the statutes, correct explanations of the work, and all that pertains to it, and finally, economy and dispatch in supplying all that is needful to Directors, Promoters and Associates. The addresses of the editors of the *Messengers* for the United States and Canada are given on the second cover page of this Handbook.

CHAPTER VIII.—STATUTE VIII.

DIOCESAN AND LOCAL DIRECTORS.

Besides the Director-General, there shall be also Diocesan Directors, and Local Directors for every Centre of the Apostleship. The Diocesan Directors, who are to be designated by the Ordinaries within their own dioceses, shall be appointed either by the then Father General of the Society of Jesus, or by the Director-General, whom the Father General has delegated at Toulouse. The Local Directors of every Centre shall be appointed, with the approbation of the Ordinary, by the Diocesan Director. Both the Diocesan Directors and the Local Directors shall be also subject to the Ordinary, in all that concerns the aforesaid works; those things only excepted which come under the statutes approved by the Apostolic See.

SECTION I.

DIOCESAN DIRECTORS.

The appointment of Diocesan Directors was recommended in Article VII. of the statutes issued in 1879. Now that the Apostleship of Prayer has been propagated so widely, it is important that some one should promote its interests in every diocese and hence it is that the

present statute lays special stress on the manner of appointing Diocesan Directors and on their relations with the Ordinaries, the Director-General of the Apostleship and its Local Directors.

Chosen by the Ordinaries for their respective dioceses, Diocesan Directors receive their Diplomas from the Director-General of the Apostleship of Prayer, or his Delegate, to promote its interests within the limits of their dioceses. A Diocesan Director is therefore, under his Bishop, the chief Promoter of the work in his diocese, and since the Bishop's act in choosing him for this is sufficient expression of his wish to have the Association propagated and maintained throughout the diocese, he needs no further authorization for introducing it everywhere and should, therefore, put no limit to his zeal in this work.

Their acquaintance with the nature and practices of the Association, and their practical experience in its management will enable Diocescan Directors to recommend its establishment in parishes and schools, in communities and pious societies of all kinds, and to direct the Local Directors how to proceed either in starting or in reorganizing, as also in maintaining, extending and improving the work.

The chief official duty of a Diocesan Director is to erect Local Centres, and constitute

priests Directors of the same by Diplomas which they will transmit to them in the name of the Director-General. These Diplomas they obtain from the Editor of the *Messenger* in their respective countries, and they may either apply for them, on the occasion of each new aggregation, so as to attach their signature, and transmit them to the applicants, or, since the signature is not required for validity, instruct the Editor of the *Messenger* to send them directly to the newly established Centre and its Director. It is, however, desirable that Diplomas should bear the Diocesan Director's signatures. Hence, the Editors of the *Messenger* will send them some Diplomas from time to time which they may sign and return to him to hold for future applicants, since it is easier and cheaper for him than for them to transmit documents of this kind. Since the name of every new Centre must be sent to the Director-General in Toulouse, to make certain of its transmission, Diocesan Directors should send it to the Editor of the *Messenger*, who publishes the recent aggregations every month and forwards the list to Toulouse.

Diplomas of Aggregation are necessary for valid aggregation to the Apostleship of Prayer. Diplomas for Local Directors are not necessary, but they are usually sent to them. To avoid the necessity of renewing these whenever a Local

Director is changed, Diocesan Directors usually make the original appointment by constituting as Local Directors the applicant and his successors in the same ecclesiastical office. In fact, the Diploma is worded so as to make the appointment in this way. Diplomas of Aggregation are valid from the date of transmission.

It will help very much if the Diocesan Director can occasionally go about preaching for the Local Directors, either on the occasion of the foundation of a Centre, or soon after at the conferring of Badges, at the Promoters' Meetings, or at the ceremony for receiving Promoters and awarding them their Diploma and Indulgenced Cross. The Editor of the *Messenger* and his assistants have always done this in their own and in neighboring dioceses, and Local Directors recognize its benefits.

If the various Promoters' Councils in any city or diocese should form a Central or Diocesan Council, the Diocesan Director should take charge of the latter and of the former also, at least in his own city.

These Central and Diocesan Councils, if properly organized, help to create a wider and stronger spirit of unity and a greater uniformity of method among the Local Centres. They also prevent rivalry among the Centres, which injures not only the Centres engaged in it, but also the entire association in a city or diocese.

Section 2.

LOCAL DIRECTORS.

A Local Director is one who is responsible for the establishment of the Apostleship of Prayer in any congregation of the faithful, and who usually conducts the work among them extending to all its spiritual benefits and Indulgences. There must be a Local Director for every Centre, even though the practical management of the Centre be left to some one not in orders, whether lay or religious.

Any priest can become a Local Director by receiving a Diploma of Aggregation for the Centre of which he is to take charge : the Diploma of Local Director is not essential for the validity of his powers, as the former entitles him to use them so long as he remains in charge of the Local Centre.

Local Directors receive, or appoint Promoters to receive Associates into the Apostleship, give them Certificates of Admission, and enter their names upon the Register, all of these conditions being required for valid membership. The names need not be sent to the Head Centre of the Apostleship ; nor are his powers to receive members limited to those of his own parish or other spiritual charge.

Local Directors preside over the public devotional services of the Associates ; they also

appoint the Promoters, and direct them in their meetings and councils, train them to do their work properly and effectively during their probation, and usually confer upon them, after six months, their Diplomas and Indulgenced Crosses.

They may name the day for the General Communion of Reparation for the Associates every month, page 32, and the time for making the *Holy Hour* in common, every week, page 37.

If at least fifty Associates under a Local Director practise the 2d Degree, he may impart the Apostolic and Bridgettine Indulgences to crosses, medals and chaplets, on condition that he holds a meeting of the Associates once a month in the church or chapel.

He is entitled to all the privileges, spiritual benefits and Indulgences granted to the Promoters.

The Local Director's office, so far as devotion to the Sacred Heart is concerned, particularly in regard to the Promoters, is in many ways like that of Ven. de la Colombière, the Director of B. Margaret Mary, in spreading this devotion. The special duties of the Local Director are set forth in detail in Part II.

CHAPTER IX.—STATUTE IX.

CONDITIONS OF MEMBERSHIP.

For the enrolment of Associates it is sufficient that Local Directors inscribe their names in the register of the church or religious institution where the Apostleship is established, and give them certificates without the necessity of transmitting the list to the principal Centre.

Two things only are required for valid admission into the Apostleship of Prayer; without them there is no membership, and consequently no benefit by the prayers nor share in the Indulgences of the Association. It is important, therefore, to observe them punctually, and to adopt every facility for their observance.

1st. Every new Associate must receive a Certificate of Admission.

2d. Every new Associate's name must be inscribed in the Register of a Local Centre of the Apostleship.

Only two classes of persons are exempted from these conditions.

a. Religious in communities which have granted to our Association a share in their merits and good works.

b. Catholics living in distant missions where

the observance of these conditions would be impracticable. (Rescript, May 13, 1875.)

All that is required in these cases is some external sign, the mere words expressing that one wishes to take part in the practices and share in the benefits of our league of prayer.

The Certificates of Admission should be obtained from the Director-General, or from some one authorized by him to issue them, the editors of the *Messenger of the Sacred Heart.* Since a Plenary Indulgence is granted for Communion on the day of admission, the Certificate should be dated for some day on which the new Associate can conveniently communicate; but this Communion is entirely optional, and by no means a condition for admission.

The Certificate need be given to each Associate but once. It need not be replaced when lost, nor given a second time when delinquent Associates become living members again, nor renewed, should an Associate be transferred from one Centre to another. It may be sent by mail or by messenger. The approved form is described on page i, appendix IV.

In the same way names need be registered but once. It is only for convenience that Directors need enter them a second time, as, for instance, when a member is transferred from one Band or Centre to another.

Directors need not send lists of the names

registered in their Centre to the Director-General. (Rescript, June 2, 1880.)

The Register may be a book or a card catalogue. For smaller Centres, a book may serve for Register, and one for 2,000 names, with alphabetical indexes for Promoters and Associates, may be had from the *Messenger* office. Even for smaller Centres, if an efficient Secretary can be found, the Card Catalogue facilitates the arrangement of names according to Bands, the transfer of members from one Band or Centre to another, changes of name or address, and insertion of new names, whilst it obviates the need of multiplying Registers. The card bearing the Promoters' names can be so ruled as to be used for a record of their attendance at the meetings and of the reports they should hand in.

CHAPTER X.—STATUTE X.

BENEFITS AND INDULGENCES.

The Indulgences and other graces hitherto granted or extended by the Sovereign Pontiffs in favor of the aforesaid practices of the Apostleship are to remain in vigor.

SECTION I.

BENEFITS.

With a full commentary on the statutes of the Apostleship of Prayer before us, we should be ready to recognize and appreciate its great advantages, which we shall enumerate here, not merely to commend the Association to readers of the Handbook, but to keep before its Directors the benefits they should hope to obtain from it when properly managed.

It is plain that each of our pious practices must have its special graces attached to its performance, and that these will benefit individual members according to their varying needs and dispositions. In the same way, each Local Centre of the Apostleship will share in its advantages in proportion to the piety, the needs,

and the zeal of its members; if the Local Centre be a parish, its Associates will pray and work for graces different in many cases from those sought by the Associates of a Local Centre established in a school, institution or pious society. The advantages described here are those which affect every Associate of whatever class, or age, or circumstances.

First of all, the Apostleship of Prayer helps Catholics to cultivate and confirm the marks which should distinguish them individually as they distinguish the Church to which he belongs. It helps us to be One, Holy, Catholic and Apostolic.

1. The Apostleship helps us to be—

One with God, by union with Him in vocal and mental prayer;

One with Jesus Christ, by uniting with Him in the *Morning Offering*, in the Mass, in Holy Communion, publicly, frequently, even so far as can, perpetually, most intimately, by making His interests ours, and familiarly, by studying the secret wishes of His Heart, by sympathizing with Him as the victim of ingratitude, and by striving to console Him and repair the injuries done Him by sin.

One with our Lady, by offering to her daily our tribute of *Hail Marys*, for the interests of her Son.

One with the Saints, by honoring as Patrons the chief saints of the Calendar, and thus living in a true *Communion of Saints*.

One with the Vicar of Christ upon earth, by membership in a body not merely deriving its existence and privileges from his authority, exercised in due order through his pastors and their sacred ministers, but actually joining in daily prayer with him for some leading interest of the Church, recommended by him monthly to our prayers and zeal, and explained in such a manner by periodicals of the Association, as to elicit an intelligent and generous interest in the Church of Christ, His Kingdom upon earth.

One, finally, with one another, by a union based upon the divine law of love, a true spiritual union, with every motive and means to make it close, active and constant, "That they may be one, Father, as Thou and I art one."

2. The Apostleship of Prayer helps us to be *holy*, by enabling all, from the most careless to the most devout, to take up the essential duty of every soul, viz., prayer, and perform it in such a way as to make its influence felt in all we do, sanctifying even our most trivial daily actions, enlivening our faith, purifying our intentions, strengthening our confidence, in-

creasing our merits, and filling us with a most grateful love for the God who hears our prayers, and for the millions of souls who recommend our petitions.

3. The Apostleship helps to make us truly *Catholic* at heart. Worldwide in its extent, and embracing *all* in its membership, priest and layman, religious and worldling, its motives appeal to every Catholic, its practices are suitable for all, and the spirit in which they are taken up is truly Catholic, since they are performed for the benefit of all, and made to influence the entire range of our lives as Catholics, and to keep us familiar with Catholic interests in every part of the world.

4. Finally, the Apostleship of Prayer helps to make us *Apostolic*. By bringing out whatever spark of religious life may be in us, it gradually develops our zeal, and enlists one energy after another to work for God's glory, to study and appreciate His excellence in His creation, particularly in His image, the human soul, and to strive to preserve and increase that resemblance in ourselves and others, by conforming it with that of His Divine Son. This, again, is done in a manner truly Apostolic, by deriving the force and efficacy of our work and prayer through the ministers of God, acting under their pastors, who in turn promote

this work at the instance of him who exercises the authority left to the Church by Christ in the person of the head of the Apostles, Peter.

All these benefits of the Apostleship, we need scarcely remark, are ensured to us by its organization, strictly hierarchical as it is, and therefore so orderly and effective as to enlist the harmonious energies of bishops, priests and laity, and facilitate the efforts of those, who, like the Director-General and his assistants, the editors of the *Messenger*, in every part of the world, are exclusively devoted to the work of the Association, and at leisure to carry on the correspondence and circulate the various publications by which the unity, sanctity, catholicity and apostolicity of the members are preserved.

The special benefits obtained by individual members of the Apostleship are recorded from month to month in the Thanksgivings published in the *Messenger*. They prove a remarkable simplicity and confidence in the power of prayer, and the marvellous efficacy of a constant, universal and persevering prayer.

It is no wonder, therefore, that an association like ours has been so blessed by Heaven, so popularly received by Catholic piety, and so richly favored by the Holy See. While the faithful in all ranks and avocations of life

gladly and unselfishly join in its universal prayer and zeal, nearly all religious orders and congregations, besides taking part in it, have extended to it a share in their merits and good works. The following list gives the names of these communities in the order of date of their letters granting this participation:

"The Society of Jesus, 1861;
"Trappists of the Primitive Observance of Citeaux, 1862;
"Theatines, 1862;
"Congregation of the Sacred Hearts of Jesus and Mary, 1862;
"Society of Mary (Marists), 1862;
"Trappists of the Observance of de Rance, 1863;
"The Visitation, 1863;
"Barnabites, 1864;
"Carthusians, 1865;
"Congregation of the Holy Ghost and the Holy Heart of Mary, 1865;
"Camaldolese, 1866;
"Dominicans, 1870;
"Franciscans 1870;
"Poor Clares, 1870;
"Third Order of St. Francis, 1870;
"Redemptorists, 1870;
"Barefooted Carmelites, 1872;
"Capuchins, 1872;
"Hermits of St. Augustine, 1872;
"Premonstratensians, 1872;
"Order of the Word Incarnate, 1872;
"Order of Notre Dame, 1872;
"Christian Brothers, 1873;
"Lazarists and Sisters of Charity, 1883, etc."

Besides these holy prayers and merits, by membership in the Apostleship of Prayer, we obtain a new title to the blessings promised by our Lord, through His servant, B. Margaret Mary, to the souls devoted to His Sacred Heart.

1. "I will give them all the graces necessary in their state of life.

2. "I will establish peace in their houses.

3. "I will comfort them in all their afflictions.

4. "I will be their secure refuge during life, and above all in death.

5. "I will bestow a large blessing upon all their undertakings.

6. "Sinners shall find in My Heart the source and the infinite ocean of mercy.

7. "Tepid souls shall grow fervent.

8. "Fervent souls shall quickly mount to high perfection.

9. "I will bless every place where a picture of My Heart shall be set up and honored.

10. "I will give to priests the gift of touching the most hardened hearts.

11. "Those who shall promote this devotion shall have their names written in My Heart, never to be blotted out.

12. "I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months, the grace of final penitence; they shall not die in my disfavor nor without receiving their sacraments; My Divine Heart shall be their safe refuge in this last moment."

SECTION 2.

INDULGENCES—1ST DEGREE.

(Comprising all the Associates, as all are bound to make the Morning Offering.)

N. B.—All these Indulgences are applicable to the souls in Purgatory.

PLENARY INDULGENCES.

1. On the day of *Admission.* (Brief, February 26, 1861. Pius IX.)

2. On the feast of the *Sacred Heart.* (February 26, 1861.)

3. On the feast of the *Immaculate Conception.* (February 26, 1861.)

4. *One Friday* of each month. (February 26, 1861.)

5. *One other day* of each month at choice. (February 26, 1861.)

6. On the feast of the *Monthly Patron*, assigned on each Associate's *League Leaflet*—(March 30, 1886. Leo XIII.), or on a day at choice by those who cannot go on the Patron's day. (Rescript, April 20, 1882.)

7. On one day in each week for all who make the *Holy Hour.* On Thursday, from about 2 P. M. until Friday at Mass, for those who make it *privately.* (Rescript, May 13, 1875. Pius IX.) On any day of the week at the hour appointed by the Local Director for making it *in common.* (Brief, March 30, 1889. Leo XIII.)

8. On the day of the month named by the Local Director for all who make, in a body, the Communion of Reparation for the injuries done to our Lord in the Blessed Sacrament. (Rescript, June 14, 1877. Pius IX.)

9. During Easter time for those who, having fulfilled

the precept for themselves, offer another Communion, in reparation for those who neglect this duty. (Rescript, April 20, 1882. Leo XIII.)

N. B. To gain Plenary Indulgence, confession and communion are always implied. Besides these, to gain Nos. 2, 3, 4, 5 and 7, prayers are to be said in a public church for the Pope's intention. For Nos. 1 and 6 these prayers are not a necessary condition.

PARTIAL INDULGENCES.

1. 100 days for *each prayer or action* offered for the General and Particular Intentions of the month. (Brief, February 26, 1861.)

2. 100 days *each time*, for Associates repeating devoutly, with the lips or in the heart, the prayer, *Thy Kingdom Come*, while wearing on the breast the Badge of the Holy League. (Rescript, June 14, 1877. Pius IX.)

3. Seven years and seven quarantines, for Associates who wear the Badge *visibly* while assisting at public prayers.

4. Seven years and seven quarantines, if the Badge be *worn visibly* during half an hour's adoration of the Blessed Sacrament publicly exposed. (Rescript, June 14, 1879.)

5. 300 days, *once a day*, and Plenary once a month, for the ejaculation : *Sweet Heart of Jesus, be my Love!* (Rescript, May 13, 1875. Pius IX., June 18, 1892. Leo XIII.)

6. 300 days *each time*, and Plenary once a month for the ejaculation : *Sweet Heart of Mary, be my Salvation!* (Decree, September 30, 1852. Pius IX.)

7. 300 days, *once a day*, for the ejaculation : *Jesus, Meek and Humble of Heart, make my heart like unto Thy Heart!* (Rescript, January 25, 1862. Pius IX.)

2D DEGREE.

(Comprising all Associates who to the Morning Offering add daily one *Our Father* and ten *Hail Marys*, according to the statute. Rescript, August 24, 1884. Leo XIII.)

PLENARY INDULGENCES.

1. On the feast of the Prayer of our Lord in the Garden (Tuesday after Septuagesima Sunday).

2. On the feast of the Patronage of St. Joseph (3d Sunday after Easter).

3. On the feast of the Most Pure Heart of Mary (Sunday after the Octave of the Assumption).

PARTIAL INDULGENCES.

1. 100 days *each time* for saying the one *Our Father* and ten *Hail Marys* for the intentions recommended.

2. Associates of the Second Degree, who recite at least once a week the five decades of the Rosary without notable interruption can thus gain the Apostolic and Bridgettine Indulgences, provided their rosary has been blessed by a priest empowered to apply these Indulgences.

N. B. All Directors of the Apostleship have this power, on condition that: *a*) They hold every month in a church or chapel a monthly meeting of the Associates. *b*) They have under their direction at least fifty Associates of the Second Degree.

APOSTOLIC INDULGENCES.

(May be applied to crosses, statues, beads, medals and other pious objects.)

Plenary: On the feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, Purification, B. V. M., Annunciation, Assumption, Nativity, Immaculate Conception, Nativity of St. John the Baptist, SS. Peter and Paul, St. Andrew, St. James, St. John, St. Thomas, SS. Philip and James, St.

Bartholomew, St. Matthew, SS. Simon and Jude, St. Matthias, St. Joseph, and all saints.

Many Partial Indulgences.

BRIDGETTINE INDULGENCES.

1. Plenary on the feast of St. Bridget, October 8.
2. At the hour of death.

To gain No. 1. The conditions are to be in the habit of reciting once a week the five decades without notable interruption, to go to Confession and Communion, to visit the parish church and pray for the Pope's intention.

Many Partial Indulgences.

One hundred days for each *Our Father* and *Hail Mary* said on the Bridgettine beads, though not until the whole Rosary is finished.

3D DEGREE.

(Comprising all Associates who undertake to make the Communion of Reparation on fixed days.)

PLENARY INDULGENCES.

1. The day on which Associates shall enter their names in a section of weekly or monthly Communions of Reparation on fixed days. (Briefs, February 10, 1882. March 31, 1892. Leo XIII.)

2. Each time the Communion of Reparation is made on the day of the week, or of the month which shall have been fixed on the *Leaflet*, or which the Associates shall have chosen for themselves. (Briefs, August 9, 1861, and May 15, 1863, Pius IX.)

N. B.—1st. When for some *just cause* the Communion cannot be made on the day fixed, the Indulgence can be gained on any day of the same week, or of the same month, according to the person's agreement to go on a fixed day once a week or once a month. (Brief, July 7, 1864, Pius IX.)

2d. Those who cannot communicate except on Sun-

days can be grouped together for each Sunday, or for one particular Sunday in the month, and can thereby gain the Indulgence. (Rescript, January 19, 1866. Pius IX.)

3d. Members of Religious Communities, whose rule does not admit of their Communion being divided among the days of the week or month, can gain the Indulgence on those days when they make the Community Communion. (Rescript, January 19. 1868. Pius IX.)

3. At the hour of death, under the usual conditions.

See also numbers 6 and 8, page 75.

Special Indulgences for Promoters.

PLENARY INDULGENCES.

1. Twice every month on the Feast of their Patron Saints marked in the Diploma, provided they receive Holy Communion *together* for the Sovereign Pontiff, the Church of God and the needs of souls.

The days appointed are the feasts of—

St. Genevieve,	January 3.
St. Francis de Sales,	January 29.
St. Ignatius Martyr,	February 1.
St. Catharine de Ricci,	February 13.
St. Frances of Rome,	March 9.
St. Joseph,	March 19.
St. Vincent Ferrer,	April 5.
St. Catharine of Sienna,	April 30.
St. Monica,	May 4.
St. Gregory VII.,	May 25.
St. Clotilde,	June 3.
SS. Peter and Paul.	June 29.
St. Mary Magdalen,	July 22.
St. Ignatius Loyola,	July 31.
St. Dominic,	August 4.
St. Jane Frances de Chantal,	August 21.
St. Catharine of Genoa,	September 15.
St. Michael Archangel,	September 29.

St. Francis of Assisi,	October 4.
St. Teresa,	October 15.
St. Martin of Tours,	November 11.
St. Elizabeth of Hungary,	November 19.
St. Lucy,	December 13.
St. John Evangelist,	December 27.

(Rescript, April 13, 1862.)

2. The day of receiving the cross of their rank, if it be worn openly, on making the act of entire consecration. (Rescript, June 14th, 1877.)

3. Twice in the year on the same condition that the cross be worn visibly, on renewing the act of consecration. (Rescript, June 14th, 1877.)

N. B.—This twofold renewal is usually made about the Feasts of the Sacred Heart and of the Immaculate Conception, though any time may be chosen for it. Directors usually assign it for the dates when new Promoters are receiving their Diplomas and Crosses.

PARTIAL INDULGENCES.

Three hundred days each time they meet all together, or at least by twos or threes, to encourage one another to promote more effectually God's glory. (June 14th, 1872.)

[For the special Indulgences granted to the Apostleship of Prayer, as organized in schools, popularly known as the League in Schools, consult appendix II., page 122.]

PART II.

Establishment and Organization
of the
Apostleship of Prayer.

CHAPTER I.—AGGREGATION.

Section 1.

LOCAL CENTRES.

Parishes, schools, religious communities, congregations, confraternities, hospitals, in a word, any organization of Catholics having a religious purpose can become a Local Centre of the Apostleship of Prayer, in league with the Sacred Heart of Jesus, by obtaining from one of its Diocesan Directors, or with his consent, a Diploma of Aggregation issued by its Director-General.

Diplomas of Aggregation are kept by the Editors of the *Messenger of the Sacred Heart*, in the various countries, who either send them to the Diocesan Directors to sign and transmit to applicants, or, having had a number signed by the Diocesan Director, send them directly to applicants, but only after having been in-

structed to do so by the Diocesan Director, or after having notified him, since in all cases his consent must be obtained for starting a Local Centre of the Association. In some few cases, Diocesan Directors have instructed the Editor of the *Messenger* to forward Diplomas, without their signatures, since these are not required for validity, but in these cases also their consent must be obtained for establishing the work.

With the Diploma of Aggregation is sent another constituting the applicant Local Director of the Apostleship of Prayer. He may permit another to act in his stead, but the faculties are granted to him only. His powers fall to his successor. To prevent the uncertainty which so often arises on the death or transfer of Directors about the validity of aggregations, it is advisable to frame and hang the Diploma of Aggregation in the church or sacristy.

SECTION 2.

APPLICATION FOR DIPLOMAS.

Applications for a Diploma of Aggregation should in every instance be made by a pastor, or by the superior or chaplain of a community, school or society seeking to become a Centre. They should be addressed to the Diocesan Director of the Association in each diocese. If addressed to the Editor of the *Messenger*, he

must notify and obtain the consent of the Diocesan Director before sending the Diploma.

In dioceses for which a Diocesan Director has not as yet been appointed, applicants for Diplomas may address the Editor of the *Messenger*, who will attend to the valid Aggregation of their Centre. As the Ordinaries usually give a general permission for establishing the Apostleship in their respective dioceses, it will not be necessary to refer the matter to them, unless the applicant for a Diploma, should know that such consent has not been granted. The very fact that the Bishop of a diocese appoints a Diocesan Director, for the work in his diocese, is sufficient sign of his approbation and consent for its establishment in any and every part of his diocese, to which the Diocesan Director may see fit to grant a Diploma of Aggregation.

SECTION 3.

PRELIMINARIES.

The Diploma of Aggregation, from the day on which it is forwarded, constitutes the parish or other body of Catholics receiving it a Local Centre of the Apostleship of Prayer, and its pastor or chaplain a Local Director, with the right to open a Register and enter the names of all who are received as Associates, and extend

to them the privileges and Indulgences of the Association.

Even while waiting for the Diploma, a great deal can be done to prepare for a thorough formation of a Centre, and the points given here will be of service to all who need instruction in this matter.

In the first place, every one who is to take charge of a Local Centre should study the Handbook carefully and try to learn the practical workings of the Apostleship from those already directing it. This is essential even when, as in the case of communities, or schools, the Director means to let the religious or teachers attend to the details of the work, or when, as in parishes, to solemnize the establishment, the Diocesan Director, or some experienced Local Director, is invited to preach on the occasion.

Whilst the Director must always take the initiative, he must enlist the coöperation of his parishioners, particularly of those who are to act as Promoters. The Apostleship of Prayer is for all, and its practices of zeal and devotion are such that all can take a proper share in them. Usually, the newly appointed Director will find some members of his parish eager to promote the work, and, perhaps, some few who are already engaged as its Promoters elsewhere. They will at once form a nucleus for a body of Promoters, whom he should begin selecting ac-

cording to the suggestions in Chapter VI., page 43.. In some Centres it will not be amiss to consult with these few about the time and manner of starting the work, the ways of getting every one in the parish to join in it, of selecting Promoters, of organizing Bands, and of meeting the ordinary expenses connected with it. The *most important* thing of all in preparing for the foundation of the Apostleship is to select some competent person for Secretary, to attend to the clerical work required, especially in the beginning.

Section 4.

ESTABLISHMENT.

After having announced in good time the day chosen for its establishment, and the number and character of the instructions, the Local Director, or the one whom he invites for the occasion, should

1. At every Low Mass explain briefly the name, nature, object, practices, organization and benefits, dwelling especially on the essential practice of the first Degree, the Morning Offering, on the two conditions of membership, the Certificate of Admission and registration, and inviting all to attend, if possible, one or the other, or both of the longer instructions at High Mass and Vespers, and also the special

instruction to be given on the Promoter's duties.

2. At the High Mass and Vespers add to the brief explanations of the Low Mass a short sermon on Prayer, or Devotion to the Sacred Heart, as they are practised by the Associates; but every thing should be as clear and simple as possible, and only what is essential should be explained on this first day.

3. Announce at each of these instructions:

a. That Promoters are to be chosen and authorized to admit members into the Association.

b. That no names are to be taken in the church or vestry (unless, indeed, the Director should deem this advisable in some small parishes).

c. That though no public or solemn reception of members is required, one will be held on first opportunity, e. g., the next First Friday, when members showing their Certificates of Admission will receive at the altar-rail the Indulgenced Badge of the Apostleship of Prayer, according to the ceremonial in the League Devotions, or on page 124.

d. The time for public devotional services every month, if any are to be held for the members, since this is entirely optional.

e. The way of meeting the expenses of the Association, as suggested on pages 102–104.

4. Hold a separate meeting for all who may have been selected to act as Promoters, or, for as many as may wish to attend it to learn what the Promoters' office is like, and, perhaps, offer themselves as candidates for it, *i. e.*, if the Director means to obtain Promoters in this way. This meeting should be held at a time when the people are accustomed to come to the church, before or after a sodality meeting in the afternoon ; or, before or after Vespers in the evening. In some places it may be best to give the instruction to the Candidate Promoters during Vespers, so that all may know what their duties are, and be disposed to help them in their first attempt to get members and form Bands.

If it be not feasible to hold this meeting on the day of starting the Apostleship, it might be called for a convenient evening early in the week.

The topics for this first Promoters' Meeting will be found in Chapter VI. of the *Handbook*. Only what is strictly necessary need be explained, since there will be ample time to cover every detail in the monthly meetings for the Promoters. Thus, a word should be said of the duties and the spirit of the Promoter's office, the importance of inducing every member of the parish to join the Association, of taking down the names and address of every Associate

accurately, and having them recorded in the Register, of organizing them into Bands, of giving each a Certificate properly made out, of handing in each name for the Register, and of reminding all to come for the reception of the Badge at the time appointed, and in due time forming the Associates into Bands. Besides these first duties of a Promoter, there are some that must be performed every month, chief of which is to attend the Promoters' meeting and give in a report of the work of the previous month, hear the instruction of the Director, and receive the *Leaflets* that are to be distributed monthly among the Associates. Finally, the Director should enumerate the advantages of doing this work, Indulgences granted for it, the great good done everywhere by the Promoters of the Apostleship, the need of a proper probation, or time of training, for a prudent and fruitful exercise of zeal, and the award of the Diploma and Indulgenced Cross to all who show themselves faithful in this probation.

5. Finally, take down the names and addresses of all who are chosen, or who offer themselves to be Promoters; give each of them a *Handbook*, and recommend it to their special study, a Promoters' List for taking down the names of Associates, and at least ten Certificates of Admission. This done, a day should

be appointed for their first meeting, about a week or ten days later, so that they may report the names of Associates for the Register, and receive other necessary instruction as soon as possible.

It is plain that all this cannot be done in an evening, nor on a Sunday taken up with any other special service, such as the Forty Hours' Adoration, the close of a Mission, etc., etc.

SECTION 5.

CANVASSING FOR ASSOCIATES.

Meantime the names of the Promoters should be made known to the congregation, by hanging a list of them in the vestibule, by printing them in the Church Calendar or local Catholic newspaper, or by announcing them from the altar, so that all may know through whom they can be admitted to membership in the Association. Some Directors, besides calling on the people to become members of it, issue blank slips on which applicants for membership can write and hand in their names. Along with these, some distribute among their congregations a leaflet of hints on the practices and benefits of the Apostleship, so that each one may know what is to be done for membership. All this is very good, and it may be most useful, at least in parishes where many of the

parishioners are not well known by the pastor or to one another; but it is not as effectual, nor will it ever do to use this method of getting members, without an invitation from the pastor to every soul in the parish to become an Associate of the Apostleship, and to as many as possible to become its Promoters. In fact, some Directors divide their parishes into districts, and send their Promoters on a personal visitation to every man, woman and child in the parish. This can be done best in those Centres where the Promoters are already acquainted with their duties by proper training and experience, and it is the most thorough way of reorganizing a Centre that may be falling off.

Except to add solemnity to the establishment of the Apostleship, or to secure the assistance of an experienced Director, it is not necessary to invite any one to preach for the occasion. In some places it may be advisable for the Local Director himself to establish the work, and, if he wishes to invite a special preacher, to do so soon after, as, for instance, for the Reception of Badges, or when he himself and his people may have mastered the first difficulties of the work, and be thus prepared for the advice and instruction of a more experienced Director.

CHAPTER II.—ORGANIZATION.

SECTION 1.

ORGANIZING THE BANDS.

It should not take the new Promoters long to get the number of Associates required to make a Band, ten or fifteen, as the Director may determine. The names should be registered as soon as possible, and the conferring of Badges should not be long deferred.

The next step is to organize the Associates into Bands. This can be done most conveniently at the meeting of the Promoters announced on the day when the League was established. Their reports, together with the lists of Associates' names, will show whether it is necessary to take away names from the lists of some Promoters who may have more than the required number, in order to fill out the lists that are still incomplete, whether certain Associates can be attended to better by some Promoters than others, whether more Promoters are needed, etc., etc.

The organization of Bands is not a difficult task. Each Promoter should have ten Associates, though the Director may determine that fifteen or even thirty should make a Band. In this last case, however, the Promoter will need

one or two assistants, so that it will be the same as having two or three Bands in one.

In some Local Centres, Bands of men have been organized so as to form a distinct branch of the Association, and with very good results; in others working boys and girls have been organized in distinct branches. Ordinarily it is better to organize the entire congregation into one Association without branches; but active efforts should be made to have men and boys act as Promoters.

It may not be easy in the beginning to organize Bands for the weekly or monthly Communions of Reparation, and if this would give too much trouble it might be put off for a month or two; still, there are some advantages in forming these Bands at once: it satisfies the piety of those who wish to take up this practice; their example will encourage others to join with them, and it is much simpler to form such Bands at the start, than to have to change and disturb Bands later on.

All this work should be done by Promoters under the direction of the Local Director; he should not think of doing it himself. The Register should be kept by one Promoter, the supplies of prints, Certificates, *Leaflets*, etc., distributed by another, the Bands arranged, and the dates of Communion of Reparation assigned, the Promoters' Reports en-

tered, and the Intention and Treasury blanks summed up by others appointed or chosen to perform these tasks, and constituted officers under the titles given on page 54.

In organizing the Associates and Promoters, Directors must be on their guard, not only in founding a Centre, but at all times, against adopting an elaborate or complicated system of organization. Again, it is better to let every system grow up naturally, and conformably to the circumstances of each Centre. Finally, to be lasting, the formation and progress of every Centre must be gradual. No Local Centre can expect to be as perfect in a few months as other Centres after two or three years' existence; much less can any Centre hope to apply, even in a year's time, all the various means and methods of promoting piety and zeal which have been developed in our Association, during its progressive existence of more than fifty years.

SECTION 2.

DISTRIBUTION OF BADGES AND LEAFLETS.

The Associates, once registered and formed into Bands, should be invited to come to the Church, to receive the Badge of the Apostleship, which is given to all who show a Certificate of Admission. This ceremony is not obligatory;

but it makes all conceive a greater idea of the Apostleship and its practices, and offers a fine opportunity for the Director, or some preacher invited for the occasion, to make all comprehend its object and advantages, and cultivate its spirit. A programme for this ceremony is given in the *League Devotions*, on page 188, and it should be repeated from time to time, when a sufficient number of new members have been received.

If the organization of Bands and the selection of officers for the Promoters' Meetings takes much time, it may be advisable to summon another meeting a few days or a week later, for the first distribution of the *League Leaflets*. These are described in detail, page 109, and as they are a most powerful factor in the work of the Apostleship, their use and importance should be made most plain to the Promoters, who, in turn, must explain them to the members of their respective Bands.

As the distribution of these *Leaflets* is part of the programme for every Promoters' Meeting, one or more of the Promoters should be chosen to arrange for regulating it with despatch and economy. In some Centres, this is done the day before, but in small Centres it can be done during the meeting, and even in larger Centres, if a Promoter be chosen to supply *Leaflets* for every ten Promoters, it can be

done very easily, and with this advantage, that none need receive more than they need according to their report for the previous month.

At one or other of these meetings a time should be appointed for holding the Promoters' Meetings regularly every month. The date of this meeting should be after the fifteenth and before the last day of each month. The *Leaflets* are mailed from the *Messenger* office, so as to reach every Centre in the United States by the fifteenth of each month. As they should be distributed among the Associates before the first of each month, the meeting at which they are given to the Promoters should be appointed for a date between these two, early enough to allow the Promoters ample time to hand them to their Associates.

CHAPTER III.—MANAGEMENT.

SECTION I.

PROMOTERS' MEETINGS.

The proper management of the Apostleship of Prayer depends on the Promoters' Meetings, on the interest taken in them by Local Directors, and on the fidelity of the Promoters in attending and observing what they learn at these conferences with their Directors. Strictly speaking, the Promoters should meet to consult together, and with their Director, about the best means of promoting the interests of the Apostleship. When they are very numerous, this can be done by handing their questions or suggestions in writing to the Director, or one of the officers. The Director, on his part, need never lack topics of instruction or points for suggestion. The Handbook, as a commentary on the statutes of the Association, will always be a fertile source of these, and, if by any chance he should be prevented from attending a meeting, it will make useful reading for the Promoters. The *League Director*, issued especially for Local Directors, treats current topics of the Apostleship every month, as do also the "Director's Review," and similar departments in the *Messenger of the Sacred Heart*, or its *Supplement*.

For the first six months the time of these meetings can be most profitably employed in explaining at length certain details which could only be alluded to when establishing the work. The *Leaflets* alone offer a variety of such details, containing, as they do, all the practices of the Association; the Morning Offering, the Offering to our Lady, the Communion of Reparation, the Holy Hour, and the Calendar of Patron Saints, the General Intention for each month, the list of petitions for prayers from all the Associates, and, to help all to follow these in union with Christ our Lord, the picture of some leading mystery of His divine Life. Now and then, there should be a word on the use of the Badge, and how to procure it (usually from the Promoters), on handing in petitions for prayer, and on reporting the good works done for such petitions by means of the Intention and Treasury blank, Intention box, or through the Promoters.

SECTION 2.

OCCASIONAL SUGGESTIONS.

After a few months, or even sooner, if the Director considers it timely, the Associates might be called upon to provide a statue, a shrine, or a banner of the Sacred Heart, or all of these. Then Directors will find it to their

advantage to recommend the *Messenger* or its *Supplement* and the *League Devotions* to the Promoters and Associates alike. They must often remind the entire congregation that every one in the parish should take some part in the Apostleship, if it be only the 1st Degree, that as many as possible should adopt all its practices and follow them faithfully, and that applicants for the Promoters' office will always be welcome.

As soon as the members begin to show themselves familiar with the practices of the Apostleship and the special arrangements for their Centre, the Directors, besides reminding them from time to time of one or other of these, would try to have something new and interesting to propose to the Promoters, and present it in such a way that they, in turn, may suggest it clearly to the members of their Bands,—some special object of prayer, a general Communion for some important intention, some parish enterprise, some practical way of acting on the General Intention, some simple way of perfection, the custom of adoring the Blessed Sacrament, especially at Benediction or Exposition, the benefit of attending the public devotions, etc., etc.

Every six months the faithful candidates for the Promoter's office should receive their Diploma and Indulgenced Cross. A faithful candidate

is one who attends the meetings, hands in a report at each, attends monthly to the members of a Band, and follows punctually the instructions given by the Local Director. If possible, though it is not obligatory, the Diploma and Cross should be conferred in public, in the church, according to the ceremonial given in the *League Devotions* on page 195, and at this ceremony all the Promoters should renew their Act of Consecration. June and December are the months commonly chosen for these celebrations, and it is an excellent and salutary custom with some Directors to prepare Promoters and Associates for it by a simple triduum, to which all are invited, and at which all are urged to renew their promises, and increase as much as possible the membership of the Centre.

Section 3.

POINTS WORTH NOTING.

Practically the good working of the Apostleship of Prayer hangs upon these points:

1. The sympathy of all the clergy in encouraging the work in the confessional, in instructions or sick calls, and other occasions. When properly managed it helps every good work in a parish and interferes with none.

2. The judicious selection, careful training and monthly meeting of Promoters, and their

faithful distribution of *League Leaflets, Supplements* and *Messengers*.

3. The regular reception of new Associates and Promoters, repeated invitations for all to become members, and for every member to be faithful and take up every degree.

4. The solemn award of the Promoters' Cross and Diploma, once or twice a year, to worthy candidates, after due trial.

5. Fidelity in collecting, recommending and summarizing Intentions of the Associates, which are first to be read at their own meetings and then sent to us.

6. The announcement in the notice book, *viz.* :

- *a.* Of the First Friday of the month.
- *b.* Of the monthly meeting of the Promoters.
- *c.* Of the monthly or weekly meeting of the Associates in the church.
- *d.* Of the day when the Intentions of the congregation will be gathered, laid upon the altar at Mass, and forwarded to us.
- *e.* Of the day chosen by the Local Director for the General Communion of Reparation, for which a Plenary Indulgence is granted. (The day marked for this on the League Leaflet Calendar is meant only for places in which the Local Director does not use his right to appoint the day for his people.)

Although it is not obligatory to hold a public service for the Associates, it is well to have one every month, and it should be one of the Promoter's tasks to induce Associates and others to attend it faithfully. For sources of instruction for these meetings, directors will do well to keep to the Handbook, the *Messenger*, especially on the General Intention, and above all to Father Ramière's work, "The Apostleship of Prayer," or Father Galliffet's book on "Devotion to the Sacred Heart of Jesus."

Besides the practices proper for the Apostleship, there are some devotional exercises that all can take up with advantage, especially the Promoters. These are contained in the *League Devotions*, in which proper prayers are given for all of them.

The good works the Associates, and especially the Promoters, can take part in are very numerous: in fact, all that are usually undertaken in a well-organized parish: Sunday-school and First Communion classes, library, sewing circle, Tabernacle or Altar, and Sanctuary Society, visiting the sick, burying the dead, working boys' and girls' societies, the Holy Childhood, Propagation of the Faith, and others. But all these will be helped by the Apostleship only when its Director, Promoters and Associates shall have mastered perfectly all

its practices, and become thoroughly imbued with its spirit.

Section 4.

EXPENSES.

The expenses incurred for the necessary prints used by the Associates, vary according to the amount and number of these the Director may see fit to distribute.

All that is strictly required to admit members into the Association is a Diploma of Aggregation for the Local Centre and one for the Local Director, on which nothing but postage is ever charged; a Register, for which any blank book may be used (our own form for 2,000 names, indexed, costs but $1.25), and Certificates of Admission, which cost but twenty cents a hundred and the postage for transmitting them. All this is so little, not quite $5.50, for enough for 2,000 Associates, that it is true to say that the Association need practically cost nothing, and that no tax should be put on admission to membership in it.

To establish and maintain the Apostleship of Prayer in such a manner that it will produce solid and lasting fruits in every Associate, certain prints will be found very helpful and others indispensable for Promoters and Associates.

a. A Register is absolutely necessary, as also a Certificate of Admission for each member.

b. A Handbook is indispensable for each Promoter, and a blank for names of new members is most useful; in some places the Hints and Promises, with blank application for membership, are distributed.

c. Soon, within a month, after starting a Centre, each member should receive a Badge of the Apostleship, and a League Leaflet every month regularly.

This will make the initial expenses for 1,000 Associates:

A Register (for 2,000 names),	$1.25.
Certificates for 1,000 Associates,	2.00.
Handbooks for 100 Promoters,	8.00.
100 Blanks for Promoters,	.10.
1,000 Hints and Promises,	2.00.
	$13.35.

This is slightly more than *one* cent for each Associate.

When, within the first month, Badges are called for, the additional expense is:

1,000 Badges,	$15.00.
The *League Leaflets* for 1,000 Associates, *i. e.*, 100 books of ten *Leaflets* each at 10 cents yearly	10.00.
	$25.00.

Hence the cost for all that is necessary and useful is less than *four* cents for each Associate.

This, it should be noticed, is for starting the work and for the first year. The only current expense after the first year is for the *League Leaflets*, and these cost each member but *one cent* for the entire year.

Hence, what is strictly necessary costs so little, that it is not worth while to impose a tax on each Associate. Even if all that is useful, including a copy of the *Supplement* for each Band, and some small Intention and Treasury blanks, be distributed, *five* cents a year from each Associate will be quite sufficient. Some Directors ask *ten* cents a year, or one cent each month, in order to have a fund for extra expenses, but even this slight contribution might keep some members of a large family from joining the Apostleship. Besides, there are so many ways of obtaining money enough for all the expenses just mentioned, such as voluntary contributions, contributions put in the Intention box, a collection now and then at the public services, or Promoters' Meetings, though it is unfair to let all the burden fall on these, who really do most of the work. A fair source of revenue is the disposal of Badges, Handbooks, *Supplements*, *Messengers*, or any extra publication or issue of the Apostleship, such as the *League Devo-*

tions, Emblems, etc., etc., all of which Directors can obtain in quantities at reasonable rates.

Though we have never heard any serious objection to the Association, on the ground of expenses, except now and then, from Directors who had let their accounts run from year to year, without taking measures to meet them, we have thought it best to state explicitly how much or how little expense may be connected with the Apostleship of Prayer, according to the supplies ordered by each Local Centre.

With this statement before him, a newly appointed Local Director, or his secretary, can order all that he considers necessary for the establishment of a Local Centre. All he need do is to let us know how many Associates he hopes to have, or, what is the same, how many Promoters, as we allow ten Associates for each Promoter. If he does not specify the articles he desires, we send the various prints mentioned in *a*, *b*, *c*, on page 103. Should he not wish to order Badges and *League Leaflets* immediately, but later, *i. e.*, after having admitted and organized his Associates, he should let us know.

In every case, with the first order, it will save time if he states that he has received, or at least applied for, a Diploma of Aggregation.

CHAPTER IV.—PUBLICATIONS.

THE PUBLICATIONS OF THE APOSTLESHIP OF PRAYER.

SECTION I.

IMPORTANCE AND EXTENT.

A most important factor in the life, vigor, growth and permanency of the Apostleship of Prayer is its system of publications, which, besides making it so widely known, help to form and maintain its definite character, and to keep its members in a most active and fruitful communion of prayers and good works. No organization in the Church has used the press so extensively, or to such advantage as ours.

"The press is the most wonderful mechanism of modern times," wrote Father Ramière, when about to found the *Messenger of the Sacred Heart;* "and because it is so often made the instrument of pride and rebellious passions, it is too often the cause of civil revolution and moral disorders. Stronger than human pride and selfishness is the love which comes from the Heart of Jesus. Why not, then, use the press to spread abroad the messages of this love?"

To give some statistics, showing the extent to which the press has been used in our own country to promote the work of the Apostleship, every year, for the past ten years, over 300,000 Certificates of Admission have been issued for new Associates, and, at least, as many Badges; starting with 75,000 monthly sets of *Leaflets* ten years ago, this number has been raised every year by an average of 7,500, until now 150,000 sets, of ten *Leaflets* each, are issued monthly to 1,500,000 Associates, thus kept in active communication with one another; not to speak of other small prints, 3,000 *League Directors* and 3,000 *Calendars of Intentions*, 15,000 *Messengers* and *Supplements* and 8,000 additional *Supplements* are circulated monthly from the *Messenger* office. The statistics of the publications issued by the German *Messenger* for the United States, and by editors of the *Messenger* in ten other countries, compare favorably with ours, though not all their periodical publications are as large as our own.

It is no wonder that the Director-General should wish to maintain and develop this powerful factor in our work. Realizing the importance of keeping all these publications under his control, so that they may all bear the impress of one mind, and at the same time desiring that they should be put within the

reach of every Associate, he has selected as his assistants for this work the editors of the *Messenger of the Sacred Heart*, and charged them with the duty of publishing his official communications, and also of issuing exclusively the approved Certificates, *Leaflets*, Badges and other prints necessary or useful for the work. That our Directors may have before them a descriptive list of our various publications for the Apostleship, we publish in the appendix a form of samples, each bearing an account of its nature and purpose. As a few of these need more detailed explanation, we give it briefly here :

SECTION 2.

THE BADGE.

The Badge of the Apostleship of Prayer is a badge of the Sacred Heart, painted or embroidered on cloth or linen material and bearing the motto of the Association : "*Thy Kingdom Come.*" It was indulgenced by Pius IX. for the Associates of the Apostleship only, with one hundred days each time they repeat devoutly "*Thy Kingdom Come*," while wearing it (Brief, June 14, 1877). There is another Indulgence of seven years and seven quarantines for wearing it visibly in pious processions,

at public prayers, or for one-half hour before the Blessed Sacrament exposed.

The Badge is not essential to the membership, but it is an external sign of the union we cultivate with Christ as the Head of our Apostleship. To confer it publicly on new Associates impresses on them a sense of the obligations and benefits of membership. Some very laudably wear it visible when approaching Holy Communion, and it is well to encourage this mark of faith and devotion; some use it as an emblem of their faith and confidence when praying for favors, especially for bodily relief, and the thanksgivings published monthly in the *Messenger* show how well they are rewarded. As it is very important that the Badge should be uniform for all the Associates, and made in strict accordance with the Brief granting Indulgences for its use, the Editor of the *Messenger* has adopted for this country, with the approval of the Director-General, the design described on page i, appendix IV.

SECTION 3.

THE LEAGUE LEAFLETS.

The *League Leaflets* are issued monthly. Their object is to keep up the active communication among all the members of the Apostleship, Directors of every grade, Promoters and

Associates. This communication consists in making known what is new each month and in reminding all of the various practices which are the same at all times.

Every month a special Intention is recommended by our Holy Father the Pope to the prayers of the entire Association, and because it is a matter of general interest it is called the General Intention. The Director-General makes it known to his assistants in various countries, who, in turn, communicate it to the Diocesan and Local Directors in their respective countries, through the various organs of the Apostleship, one of which is called the *League Leaflets*. These *Leaflets* also publish the Intentions, or petitions for prayers, a summary of the Thanksgivings and Good Works reported each month from every Centre in the country. Besides, they give the Patron Saints' days, and spaces for marking the days for the various Communions of Reparation.

The regular practices of the Three Degrees of the Apostleship and that of the Holy Hour are also recalled to mind by the *Leaflets*, and in order to help every Associate to follow all these in union with Christ our Lord, each *Leaflet* has a picture of some mystery of His Life on earth.

Thirty of these mysteries are represented, not only to illustrate the entire Life of Christ,

but also to have a Patron for each day of the month, and, if possible, Communions of Reparation every day of the month. Although this makes thirty different *Leaflets* in a set, they are made up in three books of ten each, as this division seems to suit all parties best, and as it lends itself easily to the distribution of Leaflets among Bands of ten, fifteen, or thirty.

Each book of Leaflets has a cover, the first page of which is a title page and the second a Promoters' Report. The third and fourth pages of this cover are the Intentions and Treasury blanks.

Section 4.

INTENTION AND TREASURY BLANKS.

On these, certain common objects of prayer and the ordinary good works of a Christian life are so specified that Promoters may easily note the intentions or good works and thanksgivings reported by their Associates, or let them mark them for themselves. It is common to distribute these blanks among such Associates as would appreciate and use them properly, because it is this practice of recommending Intentions and reporting good works and thanksgivings, which more than any other develops a spirit of mutual prayer. Pages ix,x, appendix iv.

Whether intentions, or petitions for prayer, are reported on these blanks, or sent by mail,

or deposited in the Intention box, they should be added together and sent to the *Messenger* office on one of the folding Intention blanks, printed for this purpose, in time to reach the editor before the first of the month. There the summaries of Intentions from all the Centres in the states are first recommended at the Masses in the *Messenger* Chapel, then counted for publication in the *Leaflets*, and also in the Calendar of the *Messenger*, and large Monthly Calendar of the Apostleship. They are forwarded to the Director-General, to be recommended with the Intentions sent to him from League Centres in every part of the world, first at the Shrine of the Sacred Heart at the Head Centre of our work in Toulouse, and then at Lourdes.

Intentions sent at the end of the month appear in the next numbers of the Apostleship periodicals. Thus Intentions sent at the end of January, appear in the March numbers which are printed and mailed to distant places on the sixth of February, so as to reach every subscriber on the fifteenth. It may seem strange to be recommending after February fifteenth, some intentions that may have been recorded early in January, but it should be remembered that answers to prayer are made as much in view of prayers to be said as of prayers already said. Although it is well to urge Associates to

form the habit of praying for the petitions of every other Associate, whether marked on the intention blank or not, they will naturally recommend with special fervor the intentions marked, and be edified in proportion to the number thus reported.

The Treasury of Good Works is a spiritual record of the good actions done *specially* and *actually* for the Intentions of the Associates. We say *specially* and *actually*, with the Director-General in his official Handbook, page 89, because, by Brief of February 26, 1861, it is his place to determine what good works should be counted in this Treasury, and by the above words he determines that the good work must be performed expressly for the petitions of the Apostleship, and that it must be offered by an *actual* intention for this purpose. For every such good work, whether marked on the Treasury blank or not, there is an Indulgence of one hundred days. Hence the Morning Offering does not suffice to make every action of the day an offering for the Treasury, although it does influence, and extend its force to all of them and add to their merit and virtue.

The Treasury, properly recommended, can be made a powerful help to perfection. It should be used in all simplicity, without a foolish dread of vanity, or hypocritical modesty, as David: "In the simplicity of my heart I have

offered thee all these things." The good works that make up the Treasury are the ordinary actions of a Christian life, and one should be ashamed of not doing them rather than vain at having done them.

Finally, these blanks always leave a space for "Special Thanksgivings," for it is taken for granted that Associates will always have reason to give thanks and that, as lovers of the Heart of Jesus, they will be always mindful of the special devotion of gratitude for which His Heart craves.

Section 5.

THE MESSENGER OF THE SACRED HEART.

The *Messenger of the Sacred Heart* is the official organ of the Apostleship of Prayer. Edited and published by the Director-General, it appears monthly in twenty-nine different editions, which are prepared for readers of as many different countries and printed in fourteen languages.

While each of the twenty-nine *Messengers* follows its own peculiar line and treatment of topics, all agree in this, that they transmit the official communications of the Director-General to all who belong to this Apostleship, Directors, Promoters or Associates. They are, therefore, the authentic exponents of the General Intention recommended monthly to our

prayers by His Holiness; they are a reliable chronicle of the growth, progress, and perfection of the Association itself, a record of the petitions for prayers, good works and thanksgivings of all the members; they explain in detail every point in this Handbook, comment on leading events of importance to Catholic faith and devotion, and review the interests of the Heart of Jesus everywhere.

The subjects treated in the *Messenger* are all that can be of interest to the Heart of Him who is all in all, and who in His charity embraces all things. He has an interest in every detail of Christian life, in the history and progress of the race which He came to save, in the great civilization which is the outgrowth of His brief stay in our midst, and, for so many souls, the channel of salutary knowledge of His life on earth and of His ever abiding influence. Most of all, He has an interest in the Church, the object of predilection to His divine Heart, the perpetuation of His life and deeds and teaching for all time, the treasure house of His grace and gifts, the keeper and dispenser of His Sacraments—all the overflow of His abundant charity, of the fire of love which so consumed His Heart, that it must needs break forth to inflame the hearts of all men.

The object of the *Messenger*, then, is to set the sign and seal of the symbol of the love of Christ on everything that can be of interest to a Catholic. The life and activity of the Church in its Supreme Head on earth, in its venerable hierarchy, in the holy priesthood, in the great religious families, and in its individual members, who are all sanctified by its ministrations, and who, in turn, carry out its sacred mission: the great shrines or centres of prayer, ancient and modern, the fields of missionary zeal, the noble works of mercy in our hospitals and asylums, the self-sacrifice of pastors, teachers and parents to keep the Catholic schools, heroic instances of religious devotion, the beauty of Christian life in all its phases, the benefits and best methods of organized effort for religious advancement,—these, and all the topics they suggest, fall within the scope of the *Messenger of the Sacred Heart*. All these themes are most lofty and sacred, and it is but proper that the magazine which presents them should be, in material and in typography, in some measure worthy of them. Hence it is, that neither time, nor labor, nor expense, are spared in trying to make the *Messenger* as neat and artistic in get-up, if not as lavish, as the best secular magazines.

Finally, as the *Messenger* is the life and soul of the work, its editors have a duty to make it

circulate among the Associates, and their efforts meet usually with a hearty coöperation. Directors, Promoters, agents, newsdealers, all do their share to spread abroad its messages of prayer, of zeal, devotion, a true Catholic spirit, a spirit of hope and of thanksgiving, such as devotion to the Sacred Heart must necessarily inspire. See pages xii, xiii, appendix IV.

Section 6.

THE MESSENGER SUPPLEMENT.

The expense of publishing the full *Messenger* naturally limits its circulation, and for this reason the Messenger *Supplement*, which is practically a part of the full *Messenger*, is issued monthly, at a rate which no Associate will refuse, five cents apiece.

It contains the General Intention, the Director's Review, Editorial, Interests of the Heart of Jesus, Thanksgivings, etc., etc., all that an Associate needs to know about the Apostleship, and gradually begets in all a desire to read the full *Messenger*. See pages xiv, xv, appendix IV.

Section 7.

THE LEAGUE DIRECTOR.

In a work of the nature of the Apostleship of Prayer, there must necessarily be many points which should be made known to its Directors only, or, at least explained to them

in a special way, or time. It was this need that gave rise to the *League Director*, issued to Directors only, and written for them in such a way that they can get what they most need to know in advance of all others, in the briefest possible space, and with such explanation as may guide them in speaking of it to their Promoters and Associates. Nearly every month it contains something official, a short treatise on some point in the Handbook, suggestions for the Promoters' Meeting, and for an instruction at the public services. From its foundation, January, 1895, until now, it has proved a most valuable adjunct to the *Messenger*, and a most profitable medium of communication between its editors and the 4000 active Directors of our league of prayer in the United States.

APPENDIX—I.

Date and Summary of the principal Pontifical Briefs, Decrees and Rescripts in favor of the Apostleship of Prayer.

I. Those of Pope Pius IX.

August 19, 1849: BRIEF granting to Associates various spiritual favors.

February 26, 1861: BRIEF granting to Associates twenty-seven Plenary Indulgences each year, and also Partial Indulgences.

April 13, 1861: RESCRIPT granting to Promoters twenty-four special Plenary Indulgences each year, one particular Plenary Indulgence, and also Partial Indulgences.

July 17, 1866: DECREE approving the statutes.

August 3, 1867: RESCRIPT granting to Directors special powers.

December 10, 1868: RESCRIPT granting Plenary and Partial Indulgences to Associates of the Apostleship of Study (Pope's Militia).

April 21, 1870: RESCRIPT granting new Indulgences and Papal Benedictions to Associates of the Apostleship of Study.

April 22, 1875: DECREE granting a Plenary Indulgence for the act of conscration to the Sacred Heart

proposed by His Holiness to all the faithful for June 16, 1875, through the Apostleship of Prayer.

May 13, 1875: RESCRIPT granting to Associates the Plenary Indulgence of the *Holy Hour* to be gained every week, and also Partial Indulgences, and extending the powers of Directors.

June 14, 1877: RESCRIPT granting a Plenary Indulgence for the monthly General Communions; two new Plenary Indulgences every year for Promoters; Partial Indulgences for Associates wearing the Badge, and spiritual favors to religious congregations communicating to Associates their merits and prayers.

II. *Those of Pope Leo XIII.*

September 23, 1878: BRIEF congratulating Father Ramière and his assistants on the timeliness and efficacy of the Apostleship of Prayer and the Messenger of the Sacred Heart.

May 28, 1879: DECREE approving new statutes.

June 7, 1879: RESCRIPT granting to Directors of the Roman Archconfraternity of the Sacred Heart, the faculty to communicate to all the Directors of the Apostleship of Prayer powers of aggregating to the said Archconfraternity.

June 2, 1880: RESCRIPT dispensing from sending names to the Head Centre.

February 10, 1882: BRIEF granting to all Associates the Plenary Indulgences of the weekly and monthly Communions of Reparation.

April 20, 1882: RESCRIPT granting to Associates a Plenary Indulgence for a Monthly Communion, and another in Paschal time.

January 20, 1884: RESCRIPT confirming the nomination of Rev. Emile Régnault as Director General.

September 27, 1884: RESCRIPT granting various Plenary Indulgences to Associates of the Second Degree, and to Directors the powers to apply Apostolic and Bridgettine Indulgences.

November 14, 1885: BRIEF to the Director General praising his efforts and those of the Associates against Freemasonry.

March 30, 1886: BRIEF granting the Indulgence of the Holy Hour for any day; according a Plenary Indulgence on the days of Patrons marked on the League Leaflets, and giving the Director General the power to settle questions concerning the Communion of Reparation as well as those concerning the Apostleship of Prayer.

July 11, 1896: DECREE promulgating new statutes.

APPENDIX II.

THE LEAGUE IN SCHOOLS.

THE APOSTLESHIP OF PRAYER, IN LEAGUE WITH THE SACRED HEART, AS ORGANIZED IN SCHOOLS.

NAME.—The League of the Sacred Heart of Jesus has some special practices of devotion for pupils of colleges, academies and schools, which make it what it is called, when established in houses of education, an *Apostleship of Study*, just as its more general title is the Apostleship of Prayer.

In the beginning it was known as the *Pope's Militia*, a name by which it is still sometimes called, owing to its peculiar origin and object.

OBJECT.—The object and aim of the League in Schools are set forth in Father Cros' and in Father Ramière's petitions to the Holy See, in answer to which they received many Indulgences and other singular spiritual favors for their work, by virtue of the Rescripts, dated December 10, 1868, and April 21, 1870.

Briefly stated, this object, which is fourfold, is to cultivate in the hearts of our pupils a love for the Pope that will prove itself by prayer and the labor of study for his interests; a love for the Church, to be shown by an aversion to secret societies, and all who identify themselves with her enemies; a love for our holy religion, to

be shown by a study of its precepts, and by a frequent approach to the sacraments; finally, a love of that study and training which are to make the pupils of Catholic schools ornaments to their religion and country, and benefactors to their fellows.

ORIGIN.—It was founded by Father Leonard Cros, S.J., who termed it a "little branch of the great tree of the Apostleship of Prayer." Established first in January, 1865, in the Jesuit College of Bordeaux, France, and next in the convent of the Religious of the Sacred Heart, it soon spread throughout the Christian world.

Its name and military character suit the time of its origin, for, shortly after it had started, the Italian Revolution and all the powers of the Secret Societies conspired to wrest his temporal dominions from the hands of Pope Pius IX. At the same time the Catholic world was offering the flower of its youth, as Zouaves, to strengthen the ranks of the Pontifical army. Zeal for the welfare of the Holy See burnt like fire in the hearts of Catholic young men, and the enthusiasm spread from their elders even to the boys at school. These, unable to take up arms, enlisted in the defence of the Holy Father by consecrating their daily efforts for the success of the sacred cause.

The times have changed, but the aims and practices of the Apostleship of Study are just as well adapted for Catholic pupils now as they were then. The Holy Father still needs their devotion to his cause, and they need more than ever to be trained in this devotion to his interests, which are those of the Church.

ESTABLISHMENT.—This fourfold object is so much in accord with the object of the Apostleship of Prayer, that from the very beginning enrolment in the Apostleship of Study supposed membership in the Apostleship of Prayer. The Indulgences of the Apostleship of Study can be gained only in those schools which have received a Diploma of Aggregation to the Apostleship of Prayer, in league with the Sacred Heart. Application for this Diploma should be made in the way described on page 82. If the parish church has been aggregated to the League, the schools do not require separate aggregation to the Apostleship of Study. In institutions which have a separate Diploma of Aggregation, the Local Director of the League—the confessor or chaplain for the time being—alone possesses the powers conferred by the Holy See.

Besides the general practices of the Apostleship of Prayer, already described in chapters II.-V., and the conditions required for membership, we must call the attention of Directors to the following:

SPECIAL PRACTICES.

In order to consecrate school life in a special way to the Sacred Heart of Jesus, members of the Apostleship of Study should offer every day:

1. An hour of study;

2. An hour of silence;

3. An hour of recreation;—

The three chief duties of a school-day.

An *hour of reading* might at times be substituted for

the hour of study; the hour of silence is practically an *hour of good conduct*, particularly in the class-room; to spend well an *hour at play* or in pleasant recreation is often the hardest task of the day.

In making this offering the purpose should be to perform these duties with more than usual care and with more than usual purity of intention, with the motive of becoming more efficient helpers in the cause of the Church and of religion by this voluntary devotedness to study, piety and discipline. By this consecration of school life to the Heart of Jesus, the ordinary routine of the class-room and play-ground may be offered like a prayer, either to intercede for the welfare of the Sovereign Pontiff, or to thank God for his consolations and triumphs.

For every hour offered in this manner there is an Indulgence of 100 days, as noted on page 76, and to insure the offering every day the usual Morning Offering might be made thus:

O my God, I offer Thee the prayers, works and sufferings, of this day, and especially an hour of study, an hour of silence and an hour of recreation in union with the Sacred Heart of Jesus, for all intentions for which He pleads and offers Himself in the Holy Mass, and, in particular, for the petitions of the Apostleship of Prayer.

In many schools it is customary to keep a record of the hours thus consecrated and to send them each year to our Holy Father, the Pope.

PRACTICES—RECOMMENDED.

The members of the Apostleship of Study, besides being faithful to the practices of the Three Degrees of the League, and to the offering of the three hours, as explained under *Practices-special*, are also urged to adopt the following devotions:

1st. To make a Monthly Communion in common on the First Sunday or First Friday of each month, wearing their League Badge publicly, or their Decorations if they have received them. This can be made the General Monthly Communion of Reparation. It can also be combined with the Monthly Communion of the Sodality or Sodalities, if they exist among the children. Separate Plenary Indulgences can be gained for each by the one communion.

2d. The *Treasury of the Sacred Heart* should be diligently practised every day by all the members. An Indulgence of 100 days is attached to every prayer or good work offered by League Associates for the Treasury. The use of the Treasury Blanks makes the recording of the works easy. The small Blanks may be used, each member receiving one at the beginning of every week or month; or the large Blanks, hung up in the class-room or other convenient place, may be adopted instead. At the end of the month each Promoter, or the teacher of each class, if this should be found more convenient, should send the result to the Secretary, who will add together all the results, and transmit the sum-total on a separate small Blank to the Director-General for publication in the *Messenger of the Sacred Heart*.

3d. The members are also exhorted to make once a month, in common, the *Holy Hour*. The little book of the *Holy Hour* explains the practice of this beautiful devotion. The Local Director has the power of naming a day when the Holy Hour may be practised in common. If the children attend Mass on the First Friday, this time might well be chosen. The Communion at this Mass fulfil the conditions required for the Plenary Indulgence.

Organization.

The Diploma of Aggregation to the League having been received, the Local Director or some one empowered by him, can take charge of the Apostleship of Study and organize it.

The Apostleship of Study should be inaugurated shortly after the opening of the school year with a discourse by a Local Director, or by some priest invited for the purpose, when the nature, end and advantages of the work are explained. The pupils should be told beforehand, that they may gain the Plenary Indulgence granted on the day when the Apostleship of Study is established in a school.

Members of the Apostleship of Study must be pupils, and they must also be Associates of the League; that is, receive a *Certificate of Admission* and have their names entered on the League *Register*.

Associates should be divided into Bands of ten, and each Band is placed in charge of a Promoter. The Promoter makes one of the ten in the Band.

PROMOTERS.

The Promoters of the Apostleship of Study must be discreetly chosen and well trained. On them depends the success of the work. They supply the wants of their Bands, furnish new Associates with Certificates of Admission, distribute the monthly League Leaflets and Intention Blanks, Badges, and League prints, notify their Associates about the decisions of the Councils, and see that vacancies in their Bands from death, absences or other causes, are filled up. The Promoters should be conspicuous for their *discipline, study and piety.*

COUNCILS.

From the ranks of the Promoters is formed the Council. The duties of the Council are :

1. To receive names of new members.

2. To appoint Promoters for newly-formed Bands of members.

3. To vote, by ballot, for the *Decorations* to be conferred according to merit.

4. To fix the date, with the Director, for the solemn reception of Promoters.

5. To arrange, with the Director, for the solemn distribution of the *Decorations* determined by the ballot-vote and *ratified* by the Director. This ratification is absolutely required by the Papal Rescript.

The Council should meet once a month, if possible, under the Direction of the Superiors of the school. It is composed of a President, Secretary, Treasurer and

Councillors. The number of Councillors may include all the Promoters, or it may be limited. The President has general charge, under the Superior. The Secretary keeps the Register, notes the names of Promoters and of those who have received the *Decorations*, and records the notable events in the history of the Local Centre. The Treasurer attends to the necessary supplies and keeps the accounts.

Decorations.

The *Decorations* are special religious and richly indulgenced rewards granted by Rescript of Pope Pius IX., April 21, 1870, to the members of the Apostleship of Study.

They consist of a metal clasp with silk bows of different colors expressive of the different virtues recommended to those who wear them. The colors are the same for Promoters and Associates. The clasp for the Promoters bears the papal arms, with the Promoters' Cross for pendant; the Associates' clasp is inscribed "Thy Kingdom Come," with a pendant shield bearing the arms of Pope Leo.

Though there are six different colors, it is not necessary that every member should receive all six. Nor is it required, when a member is likely to receive all, that they should be given in the order in which they are usually enumerated, viz.—

Blue,	Red,
Purple,	White,
Violet,	White and Gold.

Expressive of the devotion of virtues, these colors denote: Blue, our Lady; purple, penance; violet, fidelity; red, charity; white, purity; white and gold, the Pope.

The number to be conferred, the intervals for awarding them, and the order in which they are to be given, all depend on the teacher in charge. They must not, however, be given unless they are merited by fidelity to the special practices on page 124, and it is well that all should make the promise against forbidden secret societies. The white and gold, or highest Decoration, should be given only at the end of the school career and to those who have been faithful Associates from the time of their admission to the Apostleship of Study. It is, therefore, meant especially for Colleges and High Schools.

The *Decorations* of the Apostleship of Study are not merely awards of honor. By a rare concession of the Holy See they are enriched with unique favors and Indulgences.

1. Every pupil who merits and receives even one of these Decorations is entitled to a Plenary Indulgence and the Papal Benediction.

(*a.*) On the day he receives the Decoration.

(*b.*) At the hour of his death.

2. Every pupil who merits and receives the White and Gold, or Highest, Decoration gains for himself and for all his relations of the *first degree* (father, mother, brothers and sisters), a Plenary Indulgence and Papal Benediction.

(*a.*) On the day he receives the Decoration.

(*b.*) At the hour of death.

3. The power of giving the Papal Blessing is conferred, according to the Rescript of the Holy See, not only upon the Local Director, who may impart it to all in a body, but also upon the private confessor. The formula for imparting the Papal Blessing is given in the Manual for League in Schools. Those at home, who participate in this privilege, should ask their confessors for this Blessing.

Those, then, who are to receive the highest Decoration with the Diploma, should inform their parents, brothers and sisters of the Plenary Indulgence granted to them, and of the day of their promotion on which it may be gained; as also of the Papal Benediction to which they along with themselves have acquired the right. If possible they should be invited to witness the award of these great privileges.

The day on which the members receive their Decorations should be made memorable by the ceremony with which they are conferred. A suitable order of services is given in the League in Schools.

Indulgences—Plenary.

The Plenary Indulgences are over and above those granted to the Associates of the League for the practices of the Three Degrees and to Promoters. The usual conditions of confession and Communion with prayers for the intentions of the Pope are required.

1. A Plenary Indulgence on the day the Pope's Militia,

or Apostleship of Study, is organized in a school, at the beginning of the year, *i. e.*, within three months from the opening of school.

2. A Plenary Indulgence once a month, at choice, for a Communion offered for the Holy Father. (Applicable to the souls in Purgatory.)

3. On the feast of the Chair of St. Peter at Rome (January 18).

4. On the feast of St. Leo the Great, Pope (April 11).

5. On the feast of Our Lady Help of Christians (May 24).

6. On the Feast of St. Peter (June 29).

No. 2 is by virtue of the Rescript of December 10, 1868; the others by that of April 21, 1870. Nos. 3, 4, 5 and 6 show the motives which determined the choice of these feasts: honor for the Chair of St. Peter at Rome; St. Leo, eloquent patron and intrepid champion for the rights of the Church; Our Lady Help of Christians, Mary, the Protectress of the Roman Pontiffs; St. Peter, feast of all the Popes.

Indulgences—Partial.

Besides the partial Indulgences to be gained by the Associates, as mentioned in the *Handbook*, there are special ones for the members of the Apostleship of Study, all in virtue of the Rescript of December 10, 1868, and all applicable to the souls in Purgatory.

1. There is an Indulgence of 100 days, for each work of the Militia, as often as performed—for every hour of

silence, of labor, of recreation well spent, if offered, in the state of grace, for the Holy Father.

2. 100 days' Indulgence, once a a day, for a spiritual Communion with the invocation: *Veni, Domine Jesu, veni!* (Come, Lord Jesus, come!) This is in favor of those who have not yet made their First Communion.

3. 100 days for every *Hail Mary* said for the Pope before a statue or image in the school halls or grounds.

4. 50 days for the invocation: "O good Saint Joseph, protect us, protect the holy Church!"

5. 300 days each time for each of these ejaculations: "Sweet Heart of Jesus, be my love!" "Sweet Heart of Mary, be my Salvation!" If recited every day, a Plenary Indulgence is granted once a month.

For practical purposes we must refer Directors to the "League in Schools," the manual of this branch of the Apostleship, adapted for the use of teachers and pupils.

APPENDIX III.

APOSTLESHIP AND ARCHCONFRATERNITY OF THE SACRED HEART.

Section I.

RELATIONS.

According to the sacred Congregation of Indulgences, the Roman Archconfraternity of the Sacred Heart of Jesus, and the Apostleship of Prayer, belong to the class of associations in which one can be admitted by intermediaries and at a distance.

In 1801 some zealous priests in Rome formed among themselves the "Pious Union of St. Paul," and of this Father Louis Felici, S.J., was the leading spirit. They obtained permission to erect a confraternity of the Sacred Heart in their Church of Santa Maria in Capella. A brief of January 25, 1803, raised it to the title of Archconfraternity. In 1827 the seat was transferred to Santa Maria della Pace. It has spread with astonishing rapidity.

The following are the relations which exist between the Apostleship of Prayer and the Archconfraternity of the Sacred Heart:

1st.—All the *faithful* belonging to the Apostleship *before* June 7, 1879, belong equally to the Archconfraternity, and can gain all its Indulgences.

2d—All the *Directors*, both of Diocesan and Local Centres of the Apostleship established *before* June 7, 1879, have the personal power to admit to the Archconfraternity, whether the present Directors were themselves in charge at that date, or whether they are successors to those who then held that office.

3d—All Directors of Centres established *since* June 7,

1879, and of Centres that are daily being established, receive for themselves and their successors the diploma with the right to admit members to the Archconfraternity from the Delegate-General, who forwards the list of new Centres of the Apostleship for this purpose to the Head Director of the Roman Archconfraternity.

4th.—A Director holding the diploma of the Archconfraternity can admit members to it by giving them a certificate of admission signed by him. He must take their names and send them to be registered either in the Centre of the Archconfraternity at Rome, or in any confraternity of the Sacred Heart affiliated to the Roman Archconfraternity, or to the General Centre of the Apostleship at Toulouse. The names must be registered within a year.

5th.—Directors of the Apostleship, who wish to erect in their parish or community a confraternity of the Sacred Heart, and affiliate it to the Roman Archconfraternity, must:

1st, Obtain from their Ordinary the erection of the Confraternity;

2d, Send a *duplicate* of the episcopal act to the Secretary of the Archconfraternity in Rome.

N.B.—The Delegate-General at Toulouse does not act as inter-mediary in such an affiliation.

SECTION 2.

INDULGENCES OF THE ARCHCONFRATERNITY OF THE SACRED HEART.

(That can be gained by the Associates of the Apostleship who have been admitted to the Archconfraternity.)

N. B.—The general conditions for gaining all Plenary Indulgences are: Confession, Communion and prayers for the Pope's intentions.

I. PLENARY INDULGENCES.

1. On the day of admission.

2. On the feast of the Sacred Heart, or the Sunday following it.

3. On the first Friday of the month, or the first Sunday.

4. On one day of each month at choice.

5. At the hour of death, by invoking, at least in heart, the holy name of Jesus.

N. B.—To gain these preceding Indulgences, it is necessary to recite daily the prayer of the Archconfraternity, namely; the *Our Father*, *Hail Mary*, the Creed and the aspiration: *Sweet Heart of my Jesus*, *make me love Thee more and more*. This aspiration has special Indulgences: 300 days each time, and a Plenary Indulgence once a month.

6. On the feasts of Christmas, Maundy Thursday, Easter, Ascension (Stations of Rome); of the Immaculate Conception of the B. V. M., of her Nativity, Annunciation, Purification and Assumption; of St. Joseph; of SS. Peter and Paul; of all Saints and all Souls; of St. John Evangelist, St. Gregory the Great (March 12), and of St. Pius V. (May 5); on condition of visiting the church of the Confraternity.

7. On the six Fridays or the six Sundays before the Feast of the Sacred Heart, on condition of visiting a church where this feast is celebrated and of there praying for the intentions of the Pope; and on the day when the feast of the Sacred Heart is celebrated by visiting the church where the feast is kept.

8. Members of the Confraternity can also gain a Plenary Indulgence every day in which they practise the *perpetual worship of the Sacred Heart*, which consists in approaching the sacraments, spending about an hour in pious exercises, renewing their baptismal promises and other engagements and praying in a public church for the Pope's intentions.

II. PARTIAL INDULGENCES.

1. Sixty days for every pious work.

2. Seven years and seven quarantines on the four Sundays before the feast of the Sacred Heart.

N. B.—To gain these two preceding Indulgences it is necessary to recite daily the prayer of the Archconfraternity mentioned above.

3. Indulgences of the Stations at Rome, on Christmas Eve and Day, on the octaves of Easter and Pentecost, on the feasts of the Circumcision, Epiphany, St. Mark, every day in Lent, Rogation and Ember days, the Sundays of Advent, Septuagesima, Sexagesima and Quinquagesima.

4. Seven years and seven quarantines on the feasts of the Blessed Virgin and of the Apostles not mentioned above in No. 5.

N. B.—To gain these two preceding Indulgences it is nccessary on the days specified to visit the church where the Confraternity is established and there to pray for the Pope's intentions.

5. Seven years and seven quarantines on the nine days preceding the feast of the Sacred Heart.

6. Seven years and seven quarantines on the three days of a *triduum* in preparation for the feast of the Sacred Heart.

N. B.—To gain these two preceding Indulgences it is necessary to visit a church where the feast is celebrated and there to pray for the Pope's intentions.

All visits hitherto specified may be commuted by the confessor for another good work for members lawfully hindered.

APPENDIX IV.—SUPPLIES.

As the Director-General of the Apostleship of Prayer has requested the editors of the *Messenger of the Sacred Heart* to act as his agents with Diocesan and Local Directors, a few suggestions, if heeded, will make this service easier for us, and more prompt and satisfactory to all who seek it.

In general, we supply only what is necessary or useful for the League, as described in the following pages. Again, we do not keep these things for general traffic, but only for the convenience of Local Directors; certain articles, such as Certificates, Badges, Promoters' Diplomas and Crosses, even when these are to replace lost Crosses, we can furnish only with the consent of the Local Directors. Usually our Associates are expected to obtain League supplies through their Local Centres. When this is impossible, we shall be glad to provide them; but no matter from whom the order may come, we must insist on the following points:

First.—Use one of our order slips, or at least make out the order on a separate sheet, which should contain no other correspondence.

Second.—Designate the *Leaflets* or other things needed by their proper names. These names are found in the list of publications given on the following pages.

Third.—With small orders, as far as possible, enclose the necessary remittance, and when remittance is made by letter, particularly with an order, state whether it be for the things ordered or for things received before.

Fourth.—Do not wait until the last moment before a council or other meeting for which the things ordered may be needed. Certain orders and notifications cannot be attended to as promptly as others; thus—

a. It will save Directors much time and expense to let us inscribe Promoters' names on their Diplomas; besides,

the Crosses must usually be sent by registered mail, and this is slower than the usual mail : so that, at times when there are many Promoters' Receptions, in May and June, December and January, two weeks is not too long a time ahead to send order and names.

b. Any change in a standing order or subscription for *League Directors*, *Messengers*, *Supplements*, *League Leaflets* or *Calendars*, should reach us by the third of each month, before we make the final revision of our lists of names to be used in addressing these publications.

Fifth.—Orders for periodicals should state whether the subscription or order be new or old, and, whether the number ordered be additional or not.

Sixth.—Should anything fail to arrive in good time, it will save much trouble if inquiry be made at the express or post-office, and, in case it has not yet been received at either place, word be sent at once to us.

As much as possible, only League officers or Local Directors themselves should send us the Summaries of Intentions, Treasury and Thanksgivings, which are to be recorded in the *Messenger* and *Calendar*.

The Summary of Intentions and the Treasury should be made on the blanks printed for this purpose. The new form measures 6x11 inches, so arranged as to fold like an envelope already addressed to us. The small slips issued with the *League Leaflets* are not for this purpose, but only for the use of Promoters and Associates, and should not be sent to us.

Special requests for prayers or special thanksgiving may always be sent to us by any Associate or subscriber for recommendation or publication ; but even these requests we prefer to receive through Local Directors. In any case the local "Intention Box" should not be allowed to fall into disuse, merely in order to deal with the *Messenger* office ; nor should any communications be sent us without some responsible name and address.

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...AND...

Choral Service
WITH HYMNS.

...FOR THE...

APOSTLESHIP OF PRAYER,

...IN...

LEAGUE WITH THE SACRED HEART OF JESUS

FIFTH EDITION, REVISED.

APOSTLESHIP OF PRAYER,
27 and 29 WEST 16th STREET,
NEW YORK.

Preface.

THE contents of this book will tell at a glance how properly it is issued as a collection of devotions, services and hymns for Associates of the APOSTLESHIP OF PRAYER in League with the Sacred Heart of Jesus.

No prayer or devotion has been introduced into it that does not in some way illustrate the spirit of this association of piety and of zeal; on the other hand, no practice of our work has been overlooked, so that this collection of devotions and of services may well be considered the Associate's *Vade Mecum.*

It is clear that "League Devotions and Choral Service" is not a Sacred Heart Manual nor a book of prayers for general use. And yet the great aim of our Apostleship, to unite us with the Heart of Jesus, must necessarily make all our devotions tend to honor in some way that divine Heart; whereas, our League is so Catholic in its spirit, practices and extent, that the prayers and devotions here given cannot fail to satisfy the greatest, if not all, of the cravings of Catholic devotion and zeal.

IMPRIMATUR

MICHAEL AUGUSTINE,

Archbishop of New York.

LEAGUE DEVOTIONS.

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THE APOSTLESHIP OF PRAYER.

IN LEAGUE WITH THE SACRED HEART

I. Name and Object.

The APOSTLESHIP OF PRAYER is a League of souls united in zeal and prayers with the Heart of Jesus.

It is called *Apostleship*, because it aims at making all Christians true apostles, full of zeal for the glory of God and the salvation of souls.

It is an *Apostleship of Prayer*, because prayer is the principal, though not the only means it employs to promote the interests of Christ and His Church.

It is in *League with the Sacred Heart* of Jesus, because prayer and zeal are the very life of Christ on our altars and in heaven, where He is *always living to make intercession for us*. The Apostleship aims at making His interests ours, and in uniting our prayers and works perpetually with His, so that we may be one in mind and heart with Christ Jesus.

II. History.

The beginning of this work dates from 1844, and it was at Vals, near the celebrated sanctuary of the Immaculate Virgin, Mother of God, in

the French diocese of Le Puy, that it first took its rise. But its astonishing development only began in 1861, when the publication of the *Messenger of the Sacred Heart* was founded to furnish its members with the means of regular periodical inter-communication, and, like the circulation of the blood in the veins, to impart to the whole organization the vigor and unity of life. Meantime, the work had been enriched by numerous perpetual indulgences, granted by our Holy Father, Pope Piux IX., and in 1866 its definite organization was completed, when the Sacred Congregation of Bishops and Regulars approved its former Statutes. This organization has since been confirmed in its substance and perfected in its form by the new Statutes, which received the approbation of His Holiness, Pope Leo XIII., May 28, 1879.

III. Statutes.

I.—The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory, and can unite us with the Sacred Heart of Jesus in attaining the end proposed. Wherefore, though the Apostleship of Prayer may seem to have certain things in common with other pious associations, such as those of the Sacred Heart of Jesus and the Living Rosary, still it is wholly distinct from them all, both in its end, which is altogether universal, and in the special means which it uses.

II.—There are three Degrees in this Apostleship, according to the different works which it undertakes to practise; hence, there are three classes of Associates.

The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in some approved form of words, all their prayers, works and sufferings in union with the Sacred Heart of Jesus, and for all those intentions for which our Lord is continually interceding and offering Himself for us in sacrifice. Hence, love and devotion to the Sacred Heart of Jesus are very proper for all Associates enrolled in the Apostleship of Prayer. For, although this devotion does not constitute the *end* of the Association, still it is the chief and most powerful *means* of inciting all the Associates, moved by the example of the Sacred Heart of Jesus, to a more diligent practice of prayer, and of making that very prayer, performed in union with the Sacred Heart, more efficacious in attaining the end proposed, which is the glory of God.

The Apostleship of Prayer, therefore, is an association quite distinct from the Archconfraternity of the Sacred Heart, and consequently the societies, churches, and all the faithful enrolled in the pious work of the Apostleship are in no way to be considered in the future as enrolled also in the Archconfraternity of the Sacred Heart, erected at Rome in the Church of St. Mary of Peace, unless they shall have been duly received into the same Archconfraternity by its Director.

III.—The 2d Degree is composed of those who, to the practices of the 1st Degree, that is to say, to the prayer by which they unite themselves to the Sacred Heart interceding with the Father for the advancement of the divine glory, add other prayers to the Blessed Virgin Mary, to implore the aid of so powerful a Mother, and obtain for themselves her assistance in this pious work of procuring the salvation of souls. These Associates recite once a day one *Our Father* and ten *Hail Marys* for the Intention which is proposed to them,

with the approbation of the Roman Pontiff, at the beginning of each month. They must not, however, on this account be considered as enrolled in the pious work of the Living Rosary, nor *bound* by the laws which govern it, and which require its members while praying to meditate upon some mystery assigned them by lot, and to be distributed into bands composed of fifteen members.

IV.—The 3d Degree is composed of those who, performing the duties at least of the 1st Degree, endeavor besides to remove the obstacles, which might prevent our prayers to God for the salvation of souls from being fruitful. For this end, every month, or every week, according to the tenor of the Brief, dated February 10, 1882, they make the Communion of Reparation, by which they strive to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render Him propitious to our prayers. Therefore, all those who are enrolled in this 3d Degree, and make the aforesaid Communion according to the rules of the Pious Work of the Communion of Reparation, are constituted *members* of this Association and gain its indulgences.

V. — Likewise, although the Pious Confraternity, called the "Holy Hour," is distinct from the Pious Association of the Apostleship of Prayer, still all the Associates of the Apostleship of Prayer who practise aright the pious exercise of the Holy Hour, in order to appease the Sacred Heart of Jesus outraged by the injuries of men, and to render Him favorable to our prayers, have a right to all the spiritual graces, which are granted to those who perform this pious exercise, by the Rescript of Pious IX., May 13, 1875, and the Brief of Leo XIII., March 30, 1886. But it is not lawful for any one to add other pious works to the Apostleship, although the faculties which the Ordinaries of places possess, each for his own diocese, remain intact.

VI.—Those of the faithful admitted into this Association, who are distinguished by their piety and burning

zeal for souls, being therefore named Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship. Wherefore, let them meet together at stated times to determine on all those things which may seem most suitable to obtain this end.

VII.—The principal seat or Centre of the Association is established at Toulouse. The Director General, however, is the Father General of the Society of Jesus for the time being, who can delegate his office to another selected by him, who is to live at Toulouse.

VIII.—Besides the Director General, there shall be also Diocesan Directors and Local Directors for every Centre of the Apostleship. The Diocesan Directors, who are to be designated by the Ordinaries within their own dioceses, shall be appointed either by the then Father General of the Society of Jesus, or by the Director General whom the Father General has delegated at Toulouse. The Local Directors of every Centre shall be appointed, with the approbation of the Ordinary, by the Diocesan Director. Both the Diocesan Directors and the Local Directors shall be also subject to the Ordinary, in all that concerns the aforesaid works, those things only excepted which come under the Statutes approved by the Apostolic See.

IX.—For the enrolment of Associates it is sufficient that Local Directors inscribe their names in the register of the church or religious institution where the Apostleship is established, and give them certificates without the necessity of transmitting the list to the principal Centre.

X.—The indulgences and other graces hitherto granted or extended by the Sovereign Pontiffs in favor of the aforesaid practices of the Apostleship are to remain in vigor.

The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars, has deigned to approve and confirm the above Statutes.

Given at Rome, in the office of the Secretary of the same Holy Congregation, July 11, 1896.

J. CARD. VERGA, Praef.
L. ✠ S. A. TROMBETTA, Pro. Sec.

NOTE.—The only cases in which the faithful can be admitted *without giving the Certificate and writing the name in the Register*, in foreign missions and in religious communities which have granted to the Apostleship participation in their prayers and good works, and which, on this account, are dispensed by the Pope from the obligation. (Apostolic Concession, May 13, 1875.)

IV. Nature and Extent.

From these Statutes it will be seen that the APOSTLESHIP OF PRAYER is not a sodality, nor a confraternity, in the strict sense, it is rather a union of souls working together in a spirit, which tends to animate all our exercises and our entire life. It is the spirit by which we live the life of Jesus Christ; it makes us identify ourselves, as He does, with all the interests of the Church, and offer up our prayers, works, and sufferings for the triumph of divine truth. And this is exactly the spirit we acquire from a well-understood devotion to the Sacred Heart.

It is, besides, a union of all Catholic hearts with the Heart of Jesus Christ. Catholic in its practices, and in the fact that it has been hon-

ored by more than twenty Briefs from Pius IX. and Leo XIII., and approved by nearly every bishop in the world, it has in more than forty countries about 56,000 Centres, over 5,000 of which are in the United States; and the 25,000,000 Associates aggregated through all these parishes, communities, schools, and other institutions, are united together so closely that every month they can learn through the periodicals of the League what their fellow Associates are praying for, and what our Holy Father specially recommends to their prayers.

V. Practices or Degrees.

It will be observed that the Apostleship of Prayer is not limited, either by its nature or by the statutes given it by the Holy See, to any special practice or class of pious exercises, but that it "exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory and can unite us with the Sacred Heart of Jesus in attaining the end proposed. (Statute 1.)

These same statutes, however, specify certain easy practices of devotion which help to this great end; and, since they are like so many steps in the advancement of piety, they are known as the Three Degrees of the League.

First Degree: *The Morning Offering*, or daily consecration of our prayers, works, and sufferings in union with the Heart of Jesus, for the intentions for which He is perpetually immolated on our altars, and for the intentions of our fellow-Associates. This Offering may be made in any terms, or at any time, and as often during the day as one may choose; but it must be made at least once a day, preferably in the morning, and for the intentions named above.

This is the only essential or obligatory practice. The usual form is found on page 1, and it should be made, first, for all the petitions of Associates recommended either through Directors or Promoters, written upon the Intention Blanks, and recorded in our *Messenger* calendar, the *League Leaflets* and *Messenger Supplement*. The headings and prayers for these intentions are on page 16; secondly, for the General Intention, or the special interests of the Church, recommended to our prayers by the Holy Father every month. This Offering may embrace every action of the day. The special actions of piety which we may include in it from time to time, and which, when so offered, make what is called a Treasury of Good Works, are given on page 33.

Second Degree: *The Offering to Our Lady*, of a decade of the beads once a day for the Sovereign Pontiff and the Intentions recom-

mended by him to the Associates. There is no obligation to take up this practice. It is explained on page 7.

THIRD DEGREE: *The Communion of Reparation*, like the Daily Decade, not essential nor obligatory, but strongly recommended, and sooner or later adopted by most of the Associates. It consists in receiving Holy Communion, monthly or weekly, with the motive of repairing the evil done to our Lord in the Blessed Sacrament, and of offering Him the consolation He sought from His servant, Margaret Mary,

These communions may be made as follows:

1°. On any day of the month, at the choice of each Associate, or on the day of each one's monthly Patron Saint, given in the *League Leaflets*. This is called the *Individual* Communion of Reparation.

2°. On a day assigned by the Director of a League Centre, when all or a number of the Associates receive in common. This is the *General* Communion of Reparation, usually made on the 3d Sunday of the month, according to the date in the *League Leaflets*, unless Directors should assign some other day. Prayers for this practice are given on page 186.

3°. On successive days every week, by Associates grouped into bands of seven; or on successive days each month, by Associates grouped into bands of thirty. When Associates group

together thus, to go to communion, in turn, every day of the week or month, they make what is called the *Perpetual* Communion of Reparation. Should one have a sufficient reason for not going on the day assigned, it will do to go on any day of the same week or month. Devotions for this practice are given on page 132.

VI. Membership.

To be admitted as an Associate it is required:

1. To consent to have one's name entered on a register kept by the Director of a duly aggregated parish, community or other Centre.

2. To receive a Certificate of Admission, issued by the Director-General, or by some one authorized by him. This Certificate need be received but once; it need not be replaced when lost, nor renewed when Associates are transferred from one Local Centre to another. It should be received from a Local Director, or from one whom he may appoint to give it, and who is called a Promoter. It can be sent by mail or by messenger, when it is not feasible to give it in person. Ordinarily it is received from one who is acting as a Promoter of the work.

No other requirement in the way of special ceremony or form of prayer is needed, to entitle one to the indulgences and privileges of mem-

bership; but, when it is possible, a solemn public reception of Associates is held.

To share in the benefits of membership one must:

1. Make the Morning Offering. This is all, but this is everything. It keeps one a living member of the League. By forgetting, or neglecting it for a time, one does not cease to be an Associate, but loses for that time the benefits attached to this pious practice.

2. Keep faithful to any of the other practices, the Offering to our Lady, or Communion of Reparation, that one may have promised to observe.

The practice of the Third Degree can be taken up without engaging to say the daily decade of *Hail Marys*, and *vice versa:* the only obligatory practice is the Morning Offering of the First Degree.

N. B.—To become an Associate in the Apostleship of Prayer, in League with the Sacred Heart, apply at your parish rectory, and if it be established in the church, you will be directed to a Promoter who will receive you. If it be not established in your parish, and if you do not know of any neighboring parish in which it exists, write to the office of THE APOSTLESHIP OF PRAYER, New York, giving with the names of your diocese, parish, city, or post-office, your name, so that we may be able to direct you to whom to apply.

VII. Advantages and Benefits.

Extreme simplicity in its

Conditions—Certificate of Admission and Enrolment.

Obligations—The Morning Offering only being essential.

Organization—A Director, Promoters and Associates.

Immense fruitfulness :

Prayer becomes more common ;
Zeal, more Catholic and active ;
Christian life more real, pious and easy.

Lasting Benefits :

A world-wide union of souls according to God's first law ;

An intelligent interest in the welfare of the Church ;

An Apostolic spirit in our works ; merit in all our actions ;

Return to the sacraments and frequent communions ;

A claim on the promises to souls devout to the Sacred Heart ; page 119.

A share in the good works of many Religious Orders. Among others the following have granted us this share since the years mentioned after each title :

1. Society of Jesus, 1861.
2. Trappists of the Observance of Citeaux, 1862.
3. Theatines, 1862.
4. Congregation of the Sacred Hearts of Jesus and Mary, 1862.
5. Society of Mary (Marists), 1862.
6. Trappists of the Observance of de Rancé, 1863.
7. Barnabites, 1864.
8. Carthusians, 1865.

9. Congregation of the Holy Ghost and the Holy Heart of Mary, 1865.
10. Camaldules, 1866.
11. Dominicans, 1870.
12. Franciscans, 1870.
13. Poor Clares, 1870.
14. Third Order of St. Francis, 1870.
15. Redemptorists, 1870.
16. Barefooted Carmelites, 1872.
17. Capuchins, 1872.
18. Hermits of St. Augustine, 1872.
19. Premonstratensians, 1872.
20. Order of the Word Incarnate, 1872.
21. Order of Notre Dame, 1872.
22. Christian Brothers, 1873.
23. Lazarists and Sisters of Charity, 1883, etc.

VIII. Principal Indulgences.

(*All are applicable to the souls in Purgatory.*)

I. All who make the *Morning Offering* can gain :

1. An indulgence of 100 days for each action offered for the intentions of the League.

2. An indulgence of 100 days each time that an Associate, wearing the Badge of the Apostleship, repeats orally or mentally, the aspiration—Thy Kingdom Come. Also, seven years and seven quarantines, if worn visibly before the Blessed Sacrament exposed.

3. A plenary indulgence on the day of admission, the feast of the Sacred Heart (or Sunday following), the Immaculate Concep-

tion, and one Friday and one other day in each month.

On the day appointed every month for the General Communion of Reparation.

During night, from Thursday to Friday of each week, or at an hour appointed by the Local Director, for the common practice of the *Holy Hour*.

For communion on the Patron Saint's day on the *League Leaflet*.

For a second communion at Easter, in reparation for Christians who neglect their duty.

II. Besides, all who say the *daily decade of Hail Marys* can gain:

1. An indulgence of 100 days each time.

2. Plenary indulgences on the feasts of the Prayer in the Garden, the Most Pure Heart of Mary, and the Patronage of St. Joseph.

3. If beads bearing the *Apostolic Indulgences* are used, and *one day* each week five decades (*the entire beads*) are said, a plenary indulgence on Christmas Day, the Epiphany, Easter Sunday, the Ascension, Pentecost, Trinity Sunday, Corpus Christi, the Assumption and Nativity of the Blessed Virgin, the Nativity of St. John the Baptist, the feast of St. Joseph, of the Apostles (St. Matthias included), the feast of All Saints, and at the hour of death.

4. If beads bearing the *Indulgences of St. Bridget* are used, a plenary indulgence on

the feast of St. Bridget (Oct. 8), and at the hour of death, and an indulgence of 100 days attached to each bead of the Rosary.

N. B.—Directors of the Apostleship, who have fifty Associates reciting the daily decade, have the faculty of attaching to the beads the Apostolic and Bridgettine Indulgences, provided a monthly meeting of the League be held in the church.

III. All who practice the *Communion of Reparation* gain a plenary indulgence each time, and at the hour of death; also the day when they are entered on a weekly or monthly list.

IV. *Twenty-six* special plenary indulgences for *Promoters* who have received the Diploma and Cross issued by the Central Director.

(The days of plenary indulgence are noted in the Calendar of the *Messenger* and on the monthly *League Leaflet.* Directors can gain both Associates' and Promoters' indulgences).

The conditions, for all plenary indulgences, are confession, communion, visit to a church, with prayers for the Holy Father.

We ought always to pray, and not to faint.
Luke xviii, 1.

The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory and can unite us with the Sacred Heart of Jesus in attaining the end proposed.
Statute 1.

For there is one God, and one mediator of God and men, the man Christ Jesus.
I. Tim. ii, 5.

LEAGUE DEVOTIONS.

Thy Kingdom Come!

For the Morning.

"O Lord, in the morning, thou shalt hear my voice." *Ps. v, 4.*

On Awaking.

O Lord, grant that all I mean to do, all I try to do, and all I succeed in doing this day, may be all for Thy service and praise. Amen.

Morning Offering.

O my God, I offer Thee my prayers, works and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, for the petitions of our Associates, especially this month for——

(Name the General Intention for this month.)

The Christian Acts.

O my God, I believe in Thee, I hope in Thee, I love Thee above all things with my whole soul, with my whole heart, with all my strength: I love Thee because Thou art infinitely good and worthy of being loved; and because I love Thee, I grieve with my whole heart for having offended Thee; have mercy on me, a sinner. Amen.

Praise be to Christ Jesus Forever!

(50 days, each time.)

THE DIVINE PRAISES.

In the spirit of reparation say :

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be Jesus in the most holy sacrament of the altar.

Blessed be His most Sacred Heart.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in His angels and in His saints. (1 year, each time.)

May the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen. (100 days, once a day.)

For Acts of Reparation see page 10.

"*The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in some approved form of words, all their prayers, works and sufferings in union with the Sacred Heart of Jesus, and for all those intentions for which He is continually interceding and offering Himself in sacrifice.*"

Statute 2.

The usual form of this offering is given on page 1; but each one may frame or choose one more suited to his devotion.

OFFERING OF ST. MECTHILDE.

Most Sacred Heart of Jesus, I offer Thee my will, that Thou mayest strengthen it; my understanding, that Thou mayest enlighten it; my memory, that Thou mayest occupy it; and all my desires and affections, that Thou mayest purify them. I offer Thee also all my projects, that they may be guided by Thee; my toils and labors, that they may be blessed by Thee; and all my interior and exterior occupations, that they may be sanctified by Thee. Thy divine Heart, O Jesus, shall possess all that I have and all that I am. In the love which Thou dost bear me, I place all my hope and all my confidence. O Jesus, hear my prayer and grant that I may never be separated from Thee. Amen.

A Morning Offering.

B. Peter Canisius.

Hail, Heart of my Jesus, Heart most sweet, Heart most amiable, Heart of my most faithful Friend; I praise Thee, I bless Thee and I glorify Thee. I return thanks to Thee for the care with which Thou hast watched over me this night, and for the praise, adoration and thanksgiving, which Thou, O my Jesus, hast unceasingly offered to the eternal Father for me. Behold, O Jesus, Thou, only Friend of my soul, I, on my part, offer Thee my heart; may it, like a vernal rose, rejoice Thy Heart and eyes with the loveliness and sweetness of the perfume brought forth from it to-day by Thy grace, to which I most humbly beseech Thee to help me to correspond. I offer Thee my heart that Thou mayest take entire possession of it, and that henceforth I may enjoy the happiness of living only in Thee. Grant, O my Jesus, that all my thoughts, words and desires of this day may be entirely in accordance with Thy divine pleasure and Thy most adorable will.

Never begin a day without

MAKING SOME DEFINITE RESOLUTION.
ASKING SOME SPECIAL GRACE.

THY WILL BE DONE!

Prayers to Patron Saints, p. 109; Mutual Intentions, p. 16; Prayers at Mass, page 58.

Prayers

For those who cannot hear Mass ; see also page 58.

Look down, O God, our protector, and behold the face of Thy Christ, who gave Himself for the redemption of all mankind ; and grant that, from the rising of the sun unto the setting thereof, Thy name may be magnified among the nations, and that in every place there may be sacrifice, and a clean oblation may be offered in Thy name. Amen.

A Mass Offering.

Eternal Father, I offer Thee every beating of my heart, every pulsation of my blood, every breath I draw, in union with the Heart of Jesus immolating Himself upon the altar. I unite my prayers and aspirations with His Prayer, my reparation with His and every suffering Thou shalt send me with His most perfect expiation and sacrifice.

Thrice holy God ! I adore Thee, I love Thee, I bless Thee through the Sacred Heart of Jesus in the most holy sacrament of the altar. And I offer Thee, all the sacred hosts which are upon our altars and in our tabernacles, as a sacrifice of expiation, of reparation, and atonement for all the sacrileges, profanations, impieties, blasphemies, and crimes by which Thou art outraged throughout the universe.

Spiritual Communion, page 54.

Through the Day.

In God shall we glory all the day long.
Ps. xiv, 9.

Offering of Each Action.

I offer Thee this action, O divine Heart of Jesus, for all the intentions with which Thou offerest Thyself at this moment on the altar.

Consecration to the Sacred Heart.

(Before a picture of the Sacred Heart.)

My loving Jesus; I give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; with Thy aid I purpose never to sin again. (100 days, once a day.)

Aspirations.

Be Thou praised and blessed forever, O Sacred Heart of Jesus, who hast taught us, even more by Thy works than by Thy words, the excellence and the effects of that heavenly charity, of the fire which Thou hast brought upon the earth. Make it burn in our hearts; and grant us grace to love Thee and to love one another, as Thou hast loved us.

Jesus Christ, yesterday and to-day; and the same forever. *Hebrews xiii, 8, 9.*

Hail, full of grace: the Lord is with thee: Blessed art thou among women. Luke i, 28.

Offering to Our Lady.

Associates of the 2d Degree.

"*Recite once a day one Our Father and ten Hail Marys, for the intention which is proposed to them, with the approbation of the Roman Pontiff, at the beginning of each month.*"

Statute 3.

One *Our Father*, ten *Hail Marys*.

Not necessarily on the beads, nor with a decade mystery.

For the Church and the Holy Father.

(100 days, each day.)

V. Let us pray for our Holy Father, the Pope.

R. The Lord preserve him and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

Let us pray.

O God, the pastor and governor of all the faithful, look down in Thy mercy on Thy servant N., whom Thou hast appointed pastor over Thy Church: and grant, we beseech Thee, that, both by word and example, he may edify all who are under his charge and, with the flock entrusted to him, arrive, at length, at eternal happiness. Through Jesus Christ our Lord. Amen.

Prayer for the Church.

O Lord Jesus Christ, who saidst to Thy Apostles, peace I leave you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will, who livest and reignest forever and ever. Amen.

Though not required, it will help this practice to meditate on some mysteries of the Life of our Lord represented on the monthly *League Leaflets.*

League Leaflets' Mysteries.

1. The Immaculate Conception.
2. The Annunciation.
3. The Visitation.
4. The Nativity.
5. The Presentation.
6. The Hidden Life.
7. The Finding in the Temple.
8. The Baptism.
9. The Marriage at Cana.
10. Zeal for God's House.
11. Mission of the Apostles.
12. Feeding the Multitude.
13. Healing the Sick.
14. Compassion for Sinners.
15. The Transfiguration.
16. Calming the Tempest.
17. The Raising of Lazarus.
18. Palm Sunday.
19. The Last Supper.
20. Jesus and the Beloved Disciple.
21. The Agony in the Garden. (The Holy Hour.)
22. The "Ecce Homo."
23. The Way of the Cross.
24. The Crucifixion.
25. The Resurrection.
26. The Supper at Emmaus.
27. Christ and St. Thomas.
28. St. Peter's Office.
29. The Ascension.
30. The Descent of the Holy Ghost.

We fly to thy patronage O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, O Queen of the Apostleship of Prayer,

R. That we may be made worthy of the promises of Christ.

Collect.

Feast of the Holy Rosary.

O God, whose only begotten Son, by His life, death and resurrection, hath purchased for us the rewards of eternal salvation: grant, we beseech Thee, that, by meditating upon these mysteries in the most holy rosary of the Blessed Virgin Mary, we may both imitate what they contain, and obtain what they promise. Through the same Christ, our Lord. Amen.

Memorare.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand sinful and sorrowful. O Mother of the Word incarnate, despise not my petitions, but, in thy mercy, hear and answer me. Amen. (300 days each time.)

Daily Exercise of Reparation.

1. O most loving Jesus, who hast willed to dwell among us, to the end of the world, in the most Blessed Sacrament of the altar, I adore Thee with the utmost reverence; I deplore the culpable forgetfulness of so many men who seldom think of this Thy infinite love, and still more seldom thank Thee for it, and I most ardently desire that Thou mayest be loved by all men in the sacrament of Thy love.

Our Father, Hail Mary, Glory.

2. O most loving Jesus, whose delights are to be with the children of men, I adore Thee with the utmost reverence; I deplore the negligence of so many men, who so seldom visit Thee dwelling among us in the most Blessed Sacrament, and I most ardently desire that Thou mayest be loved by all men in the sacrament of Thy love.

Our Father, Hail Mary, Glory.

3. O most loving Jesus, who desirest to be intimately united to us in the most Blessed Sacrament, I adore Thee with the utmost reverence; I deplore the slothfulness of so many men, who so seldom receive holy communion, and I most ardently desire that Thou mayest be loved by all men in the sacrament of Thy love.

Our Father, Hail Mary, Glory.

4. O most loving Jesus, seat of innocence and holiness, I adore Thee with the utmost reverence; I deplore all the sins and sacrileges committed in receiving holy communion, and I most ardently desire that Thou mayest be loved by all men in the sacrament of Thy love.

Our Father, Hail Mary, Glory.

5. O most loving Jesus, who deignest to trust Thyself daily to the hands of priests, I adore Thee with the utmost reverence; I deplore all the irreverences committed at Mass, and I most ardently desire that Thou mayest be loved by all men in the sacrament of Thy love.

Our Father, Hail Mary, Glory.

6. O most loving Jesus, before whom all knees bow in heaven, on earth and under the earth, I adore Thee with the utmost reverence; I deplore all the sin and wickedness committed against Thee in the Holy Eucharist throughout the world, and I most ardently desire that Thou mayest be loved by all men in the sacrament of Thy love.

Our Father, Hail Mary, Glory.

I adore Thee at every moment, O living bread of heaven, great sacrament.

O sacrament most holy,
O sacrament divine,
All praise and all thanksgiving
Be every moment thine.

At Night.

Come to me all you that labor and are burdened, and I will refresh you.

Matthew xi, 28.

After the usual night prayers, add:

A Vesper Offering.

O good Jesus, I offer Thee all the good I have been able to do this day, and I beseech Thee to receive it into Thy Heart. To my works, add Thy merits. Perfect my various acts, and accept them for Thy greater glory and the salvation of souls. Blot out with the precious blood which flows from Thy wounds all that has been done amiss; consume it in the fire of Thy love; cast it into the abyss of Thy mercy and Thy merits. Fill me with fresh ardor, inspire and direct me to perform new good works.

In Contrition.

Grant me, O Jesus, the pardon of all the sins which I have committed through ingratitude, forgetfulness, or want of fidelity, and all the other injuries which I have heaped upon Thee, and of which I repent from the bottom of my heart. Grant me Thy grace to keep my resolve never to commit sin again.

In Reparation.

B. Margaret Mary.

O Sacred Hearts of Jesus and Mary, repair the shortcomings of our hearts; supply what is wanting in us; inflame our hearts with your holy ardor, consume all the tepidity and faint-heartedness which is mingled with our love and service of you; for we desire to place all our good and happiness in living and dying in the service of the adorable Heart of Jesus, and as children of His holy Mother.

In Thanksgiving.

B. Margaret Mary.

My God, I offer Thee Thy beloved Son as a thanksgiving for all the graces Thou hast bestowed upon me; for my petition, my offering, my adoration, all my resolutions; in fine, I offer Him to Thee as my love and my all. Receive Him, O eternal Father, for all that Thou desirest of me, since I have nothing to offer Thee, which is not unworthy of Thee, except Him, the possession of whom Thou givest me with so much love.

O Lord, thou hast crowned us as with a shield of thy good will. *Ps. v, 13.*

For a Happy Death.

Jesus! my only treasure, I give Thee every one of my thoughts, words, actions, breathings, steps and movements, from this till the hour of my death. Come for me then, dear Jesus, and grant me the grace I most humbly and ardently crave, that of dying in Thy sacramental embrace, of being judged and sentenced while yet incorporated with Thy sacred body, and of being presented by Thee to Thy eternal Father, spotless from the fountain of Thy precious blood. Amen.

And since I must so soon leave this world, I will place in Jesus my desires, my thoughts and my affections, by entering into His tender and loving Heart. There I will hide myself as in a sepulchre, and will rest in a sweet sleep. When, at length, I breathe my last, I will place my heart in His opened side; I will confide my heart to His Heart. *Lansperg.*

Compline Prayers.

Visit, we beseech Thee, O Lord, this house and family and drive far from it all the snares of the enemy; may Thy holy angels dwell herein to keep us in peace; and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

O Lord, keep us waking, guard us sleeping, that we may wake with Christ and rest in peace.

Jesus, Mary and Joseph, I give you my heart, my soul and my life.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I die in peace in your holy company. (300 days, each time.)

For Holy Purity.

Through thy sacred virginity and Immaculate Conception, obtain for me, O purest Virgin, purity of soul and body.

Practice of St. Aloysius.

After adoring in spirit Jesus Christ on the altar, and casting himself, as it were, into His most Sacred Heart, St. Aloysius sought repose saying, with the author of the Imitation of Christ:

In this peace will I rest; in Thee my Jesus, and in Thy Sacred Heart will I repose.

Into thy hands, O Lord, I commend my spirit. *Luke xxiii, 46.*

ANGELUS.

The angel of the Lord declared unto Mary. *R.* And she conceived of the Holy Ghost. *Hail Mary, etc.*

Behold the handmaid of the Lord. *R.* Be it done unto me according to thy word. *Hail Mary, etc.*

And the Word was made flesh. *R.* And dwelt among us. *Hail Mary, etc.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection; through the same Christ, our Lord. Amen. (100 days each time.)

REGINA COELI.

Queen of heaven rejoice, Alleluia,
For He whom thou wast made worthy to bear, Alleluia,
Hath arisen, as He said, Alleluia,
Pray for us to God, Alleluia,
Rejoice and be glad, O Virgin Mary, Alleluia,
For the Lord hath risen, indeed, Alleluia.

Let us pray.

O God, who, through the resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world; grant us, we beseech Thee, that through the intercession of the Virgin Mary, His mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen. (100 days, each time.)

MUTUAL INTENTIONS.

I desire, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men. I. Tim. ii, 1.

For this is good and acceptable in the sight of God, our Saviour. I. Tim. ii, 3.

The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory and can unite us with the Sacred Heart of Jesus in attaining the end proposed.

Statute 1.

"Thus, in a community or in a parish, they should pray especially for those whose station, condition or trials make their needs most pressing. In the world, the relief of the poor, the care of the sick and their recourse to the last sacraments, the restoration of peace in divided households, the conversion of scandalous sinners, of heretics, the preservation of innocence, etc., are all worthy objects of their zeal and prayers."—*Father Gautrelet.*

In Thanksgiving.

O God, whose mercies are without number, and the treasure of whose goodness is infinite, we give Thee thanks for the blessings Thou hast bestowed on us; always beseeching Thy divine Majesty, that as Thou grantest what we ask, so Thou wouldst continue Thy favors to us in such a manner, that by them we may be prepared to receive the rewards of eternal happiness. Through Christ our Lord.

In Affliction.

O almighty God, despise not Thy people crying out in their affliction; but for the glory of Thy name be appeased, and succor those who are in tribulation. Through Christ our Lord.

The Sick.

Almighty, everlasting God, the eternal salvation of those that believe; hear us in behalf of Thy servants who are sick, for whom we implore the aid of Thy mercy, that, being restored to health they may render thanks to Thee in Thy Church. Through Christ our Lord.

For Souls in Their Agony.

O most merciful Jesus, lover of souls, we pray Thee, by the agony of Thy most Sacred Heart,

and by the sorrows of Thy Immaculate Mother, cleanse in Thy blood the sinners of the whole world, who are now in their agony, and are to die this day.

R. Amen.

V. Heart of Jesus, by Thine agony,

R. Have pity on the dying.

By Thy Cross and Passion deliver them, O Lord.

It is a holy and wholesome thought to pray for the dead. *II. Mach xii, 46.*

Dead Associates.

Grant, we beseech Thee, O Lord, to the souls of Thy servants departed, the remission of their sins, perpetual light and eternal rest in Thy Kingdom, which they strove to advance while on earth by their devotion to Thy Sacred Heart.

De Profundis.

Out of the depths I have cried to Thee, O Lord ; Lord hear my voice.

R. Let Thine ear be attentive to the voice of my supplication.

If Thou shalt observe iniquities, O Lord, Lord who shall endure it?

R. Because with Thee there is merciful for-

giveness, and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word, my soul hath hoped in the Lord.

R. From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

R. And He shall redeem Israel from all his iniquities. (100 days when said at nightfall.)

Let us pray.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired. Through Jesus Christ our Lord. Amen.

League Centres.

Look down with favor, we beseech Thee, O Lord, upon this union of souls for the advancement of Thy Kingdom: grant to the Director the spirit of wisdom and counsel, to the Promoters, prudence and zeal; to the Associates, fidelity and devotion to their holy practices; that all may advance in the spirit of prayer and of zeal, and in love for Thy Sacred Heart.

Directors.

O Lord Jesus Christ, who hast committed to these Thy servants the office of advancing Thy Kingdom and Thy interests, grant them, we beseech Thee, a spirit of zeal and self-sacrifice and a great love of Thee, that they may enkindle and cherish in others devotion to Thy most Sacred Heart.

Promoters.

O Lord Jesus Christ, deign to give a true spirit of zeal to all those who are generously promoting a devotion to Thy Sacred Heart; bless all their efforts and lend a favorable ear to all the prayers they obtain for the intentions which Thou hast so much at heart. Make good Thy promise to them, that all who promote this devotion may have their name written in Thy heart, never to be blotted out.

Departed Souls.

O God, bountiful in forgiving, and lovingly desirous of man's salvation, we humbly beseech Thy mercy in behalf of our friends, relations, and benefactors, who have passed from this world, that, through the intercession of blessed Mary, ever virgin, and all the saints, Thou wouldst permit them to come to the full partici-

pation of everlasting happiness. Through Christ our Lord.

V. Eternal rest grant them, O Lord.
R. And let perpetual light shine upon them.

V. May they rest in peace.
R. Amen.

Perseverance.

Almighty and merciful God, who bestowest upon mankind both the remedies of salvation and the gifts of eternal life; look mercifully upon us, Thy servants, and refresh the souls which Thou hast created, that in the hour of their departure they may be found worthy to be presented, without stain of sin, by the hands of the holy angels, to Thee, their Creator. Through Christ our Lord.

Children.

O Lord Jesus Christ, who hast declared of children that of such is the Kingdom of Heaven; grant that those for whom we pray may ever walk in such innocence of life, simplicity of manners and loving trustfulness, that their holy guardian angels may one day present them to Thee in heaven. Amen.

Young Persons.

O God, who seest in youth the hope of Thy Kingdom on earth; grant them to live in Thy holy fear and love, and ever to keep in view the Kingdom which Thou hast prepared for them in heaven. Amen.

The Patrons of Youth.

St. Aloysius, June 21.

O God, the giver of heavenly gifts, who in the angelic youth Aloysius didst unite marvellous innocence of life with equally marvellous penance; grant that, through his merits and prayers, we who have failed to follow the pattern of his innocence may imitate him in his practice of penance. Through Christ our Lord.

St. Stanislas, November 13.

O God, who, among the many marvellous examples of Thy wisdom, hast given, even in a tender age, the grace of matured sanctity; grant, we beseech Thee, that, redeeming the time after the example of blessed Stanislas, by being instant in good works, we may hasten to enter into eternal rest. Through Christ our Lord.

St. John Berchmans, August 13.

O God, who, by his perfect observance of regular discipline and the innocence of his life, hast raised blessed John, Thy confessor, to a wonderful degree of perfection; grant us through his merits and prayers, that by faithfully following the precepts of Thy law, we may attain to purity of mind and body. Through Christ our Lord.

First Communions.

O Lord Jesus Christ, who hast said: "Suffer the little ones to come unto me;" graciously bestow upon those who are now to draw near to Thee for the first time in the sacrament of Thy love, the fulness of Thy grace, that this communion may be to them the pledge of a glorious resurrection and the foretaste of eternal life. Who livest and reignest world without end. Amen.

Parents.

O God, in whom all paternity in heaven and earth is named, graciously grant to those, who represent Thee here on earth, the grace to bring up their children in Thy knowledge, fear and love, that they may one day appear before Thee in heaven and say: behold us and the children whom Thou hast given us.

Families.

Defend, we beseech Thee, O Lord, by the intercession of blessed Mary, ever virgin, these families from all adversity, and graciously protect them, now prostrate before Thee with their whole hearts, from all the snares of their enemies. Through Christ our Lord.

Reconciliations.

O God, who art the author of peace and lover of concord, pour down upon those for whom we pray, the spirit of charity ; that, laying aside all malice and ill-feeling, they may be reconciled for the sake of Him who has bidden us love our very enemies.

Work, Means.

O Lord Jesus Christ, who hast bidden us to pray daily for the bread which we have been condemned to eat in the sweat of our brow ; grant that we may look with all confidence to Thy heavenly Father in all our needs, and cheerfully sustain the labors that fall to our lot here below.

The Clergy.

O God, who willest that Thy priests should be holy and without blemish before Thee; grant unto those whom Thou hast separated from among men in order to serve Thee at Thy holy altar, all sacerdotal virtues. So engrave the priestly character in the souls of those who are about to be admitted to the sacred order of priesthood, that they may never in any way degenerate from their high vocation, but serve Thee in all holiness.

Religious.

O Lord Jesus Christ, who hast said: if thou will be perfect, sell all that thou hast, and give to the poor and follow Me; grant to those who have hearkened to this counsel so to strip themselves of all earthly things as to be able to walk daily in Thy footsteps, and to attain that perfection of life to which Thou hast called them.

Seminarists.

O Lord Jesus Christ, who hast called these Thy servants to the ministry of the Word and of the sacraments, grant them Thy plentiful grace to prepare themselves for so holy an office by purity of life, devotion to study and zeal for spiritual things.

Vocations.

O God, who willest that all men should be saved and come to the knowledge of the truth; send forth, we beseech Thee, laborers into Thy harvest, and grant them to speak Thy word with all confidence, that Thy truth may go forth and be glorified, and that all nations may know Thee, the only true God, and Jesus Christ Thy Son, whom Thou has sent.

Parishes.

O almighty and everlasting God, who alone dost great wonders, send down upon Thy servants and the congregations committed to them, the spirit of Thy saving grace; and that they may please Thee in truth, pour forth upon them the continual dew of Thy blessing. Through Christ our Lord.

Schools.

Enlighten, we beseech Thee, O God, the minds of those who learn, that they may diligently apply themselves, and daily advance in all learning, but especially in the knowledge of Thee, the true God, and of Jesus Christ, whom Thou hast sent, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

Teachers.

O God, who hast said that they who instruct many to justice, shall shine as the stars to all eternity, bestow, we beseech Thee, upon those who have this great duty, a sense of their responsibility and the graces to fulfil it worthily. Through Christ our Lord.

Superiors.

O Lord Jesus Christ, who hast committed to the charge of these, Thy servants, those whom Thou hast called out of the world to a closer union with Thee, grant that by word and example they may lead their subjects in the path of perfection.

Missions, Retreats.

Come Holy Ghost, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit ; grant us to relish in that same Spirit what is right, and ever to rejoice in His consolation. Through Jesus Christ our Lord.

Pious Works, Societies.

St. Veronica Juliani.

O Lord Jesus Christ, who hast promised that wherever two or more persons shall be gathered together in Thy name, there Thou wilt be in the midst of them; look down, we beseech Thee, with compassion, mercy and love upon all who are united to do Thy work and honor Thy name before men. Be in the midst of them, most merciful Saviour of men, and fill their hearts with Thy graces and Thy love, so that they may inflame all hearts with love of Thee, and with zeal for souls. Amen.

Conversions to the Faith.

O God, who correctest those who err, and gatherest together those who are dispersed, and preservest them when gathered; pour forth, we beseech Thee, on the Christian people, the grace of union; that, laying aside all division and uniting themselves to Thee, the true Pastor of Thy Church, they may worthily serve Thee. Through Jesus Christ our Lord.

See prayers, page 31.

Conversion of Sinners.

St. Veronica Juliani.

O Jesus, my Lord and my Saviour, not for myself alone do I ask for the blessings which

flow from Thy most Sacred Heart, but I humbly beseech Thee to have mercy on all poor sinners, bought so dearly at the price of Thy most precious blood. O let them all find their way to Thy Heart, to that source and ocean of boundless love, so that being cleansed and purified therein from all their sins, they may love Thee for time and eternity as their only love and dearest Spouse. Grant us all, O my Jesus, this blessed life in Thy most Sacred Heart. Amen.

Intemperate.

O Lord Jesus Christ, who by Thy thirst upon the cross, hast taught us the perfection of temperance, look with pity upon those given to excessive drink and grant them the grace to overcome this passion, for the love of Thee.

Spiritual and Temporal Favors.

O God, the author and giver of all good gifts, bestow upon us, we beseech Thee, graces both of body and soul ; that we may so pass through things temporal, that we lose not those that are eternal. Through Christ our Lord.

Urgent.

O God, whose providence is unerring in what it ordains, we humbly beseech Thee to put away from us all hurtful things, and to give us all things which will profit us.

Various.

O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of Thy Church, and grant that what we ask with faith, we may effectually obtain. Through Christ our Lord.

A General Prayer.

Make all hearts that are capable of loving Thee, O sweetest Heart, feel Thy sovereign power; mine own and those of my relatives and friends, of all who have asked my prayers or who pray for me, of all to whom I have any obligation. Assist them, I beseech Thee, according to their needs. O Heart full of charity, soften hard hearts and relieve the souls in purgatory; be the assured refuge of those who are in their agony, and the consolation of all the needy and afflicted. Lastly, O Heart of love, be all to me in all things, but particularly at the hour of my death be the sure refuge of my affrighted soul, and receive it at that hour into Thy merciful bosom. Amen.

The Reunion of Christendom.

Written originally for England.

"O Blessed Virgin Mary, Mother of God, and most gentle Queen and Mother, look down on those who are outside the true fold and upon us all who hope and trust in thee. By thee it was that Jesus, our Saviour and our hope, was given to the world; and He has given thee to us, that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross.

O sorrowful Mother, intercede for our separated brethren, that with us, in the one true fold, they may be united to the supreme shepherd, the Vicar of thy Son.

Pray for us all, dear Mother, that by faith, fruitful in good works, we may all deserve to see and praise God, together with thee in our heavenly home. Amen."

For Our Country.

O almighty and eternal God, we recommend to Thy unbounded mercy all our brethren and fellow citizens, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union and in that peace which the world cannot give; and that after enjoying the blessings of this life, they may be admitted to those which are eternal. Amen.

TREASURY OF GOOD WORKS.

The kingdom of heaven is like unto a treasure.

Matthew, xiii, 44.

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Statute 1.

I know my God that thou provest all hearts and lovest simplicity, wherefore I also, in the simplicity of my heart, have joyfully offered all these things; and I have seen with great joy thy people, which are here present, offer thee their offerings. *I. Par. xxix, 17.*

All, whatsoever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

Col. iii, 17.

Acts of Charity.

Let us love one another: for charity is of God. And every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God: for God is charity.

Let us not love in word, nor in tongue, but in deed and in truth.

I John iv. 7, 8. iii. 18

Let us pray.

O God, who hast taught us to love our neighbor as ourselves: pour into our hearts such a spirit of charity, that, loving Thee in them and them in Thee, we may show our charity in deed and in truth. Through Christ our Lord.

The Beads.

One-third of the rosary, consisting of fifty *Hail Marys*, in decades or divisions of ten, each beginning with an *Our Father*. To gain the Bridgettine Indulgences, the *Creed* should be added after each decade. To gain the ordinary rosary indulgences, meditate during each decade upon some mystery of the life, death or resurrection of our Lord. Those who say the beads or five decades daily need not add an extra decade to fulfil the obligation of the Second Degree of the League; those who say but one decade, as members of the Living Rosary, must say another, if they wish to practise our Daily Decade.

See Decade Devotions, pages 7, 8.

THE WAY OF THE CROSS.

ADAPTED FROM

St. Alphonsus Liguori.

Let each one make an Act of Contrition, and form the intention for the application of the indulgences to be gained.

O Lord Jesus Christ, Thou hast made this journey to die for me with unspeakable love, while I have so many times betrayed and forsaken Thee. But now I love Thee with my whole heart, and because I love Thee I repent sincerely of having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee.

1. At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

1°. At each station begin by announcing the station and reciting this versicle with its response.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

2°. At the end of each consideration recite the following act:—

I love Thee, O my Jesus, with my whole heart, and I repent of ever having offended Thee. Never permit me to separate myself from Thee again by sin. Grant that I may love Thee always, and then do with me what Thou wilt.

3°. Then say, *Our Father*, *Hail Mary*, *Glory.*

4°. *V.* Have mercy on us, O Lord.
R. Have mercy on us.

Verse of *Stabat Mater.*

First Station.

JESUS IS CONDEMNED TO DEATH.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards heaven.

2. Through her heart, His sorrow sharing,
   And His bitter anguish bearing,
      Lo, the piercing sword had passed.

Second Station.

JESUS IS MADE TO BEAR HIS CROSS.

Consider how Jesus, in making this journey with the Cross on His shoulders, thought of us, and offered for us to His Father the death He was about to undergo.

My most beloved Jesus, I accept all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in bearing Thy Cross, to give me the necessary help to bear mine with perfect patience and resignation.

3. Oh, how sad, and sore distressèd,
   Now was she, that Mother Blessèd
      Of the sole-begotten One.

Third Station.

Jesus Falls the First Time.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head was crowned with thorns and He had lost a great quantity of blood. He was so weakened that He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times in His journey.

My Jesus, it is not the weight of the Cross, but my sins, which have made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin.

4. Woe-begone, with heart's prostration,
Mother meek, the bitter passion
Saw she of her glorious Son.

Fourth Station.

Jesus Meets His Afflicted Mother.

Consider the meeting of the Son and the Mother, which took place on this journey. Jesus and Mary beheld each other, and their looks became as so many darts to wound those hearts which loved each other so tenderly.

My most loving Jesus, by the sorrow that Thou didst feel in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the Passion of thy Son.

5. Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bowed?

Fifth Station.

Simon Helps Jesus to Carry His Cross.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring from weakness, and fearing that He would die on the way, when they wished Him to die the ignominious death of the Cross, constrained Simon the Cyrenean, to carry the Cross behind our Lord.

My most beloved Jesus. I will not refuse the Cross, as Simon did; I accept it—I embrace it. I accept, in particular, the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death—I offer it to Thee. Thou hast died for love of me;

I will die for love of Thee and to please Thee. Help me by Thy grace.

6. Who, unmoved, could see her languish,
   Underneath His cross of anguish,
      'Mid the fierce, unpitying crowd?

Sixth Station.

VERONICA WIPES THE FACE OF JESUS.

Consider how the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, offered Him a napkin, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas, my soul also was once beautiful, when it received Thy grace in baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, by Thy Passion, canst restore it to its former beauty.

7. For His people's sins rejected,
   She her Jesus, unprotected,
      Saw with thorns, with scourges rent.

Seventh Station.

JESUS FALLS THE SECOND TIME.

Consider the second fall of Jesus under the Cross—a fall which renews the pain of all the wounds of the head and body of our afflicted Lord.

My most gentle Jesus, how many times Thou hast pardoned me, and how many times have I fallen again, and begun again to offend Thee. Oh, by the merits of this new fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee.

8. Saw her Son from judgment taken,
Her belov'd in death forsaken,
Till His spirit forth He sent.

Eighth Station.

JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

Consider how those women wept from compassion at seeing Jesus in such a pitiable state, streaming with blood as He walked along. But Jesus said to them: *Weep not for me, but weep for yourselves and your children.*

My Jesus, laden with sorrows, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast so loved me. It is Thy love, more than the fear of hell, which causes me to weep for my sins.

9. Fount of love and holy sorrow,
Mother, may my spirit borrow
Somewhat of thy woe profound.

Ninth Station.

JESUS FALLS THE THIRD TIME.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship.

10. Unto Christ, with pure emotion,
Raise my contrite heart's devotion,
Love to read in every wound.

Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated, and say to Him:

My innocent Jesus, by the merits of the torments Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love.

11. Those five wounds on Jesus smitten,
 Mother, in my heart be written,
  Deep as in thine own they be.

Eleventh Station.

JESUS IS NAILED TO THE CROSS.

Consider how Jesus, after being thrown on the Cross, extended His arms, and offered to His Eternal Father the sacrifice of His life for our salvation. The executioners fastened His hands and His feet with nails, and raising the Cross, left Him to die in anguish.

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there to love Thee, and never quit Thee again.

12. Thou, my Saviour's Cross who bearest,
Thou thy Son's rebuke who sharest,
Let me share them both with thee.

Twelfth Station.

JESUS DIES ON THE CROSS.

Consider how Jesus, after three hours' agony on the Cross, consumed at length with anguish, bows His head and dies.

O my dying Jesus, I kiss devoutly the Cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet, and burning with love for Thee. Into Thy hands I commend my spirit.

13. In the Passion of my Maker,
Be my sinful soul partaker,
Weep till death, and weep with thee.

Thirteenth Station.

JESUS IS TAKEN DOWN FROM THE CROSS.

Consider how, after the death of our Lord, two of His disciples, Joseph and Nicodemus, took Him down from the Cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of Sorrows, for the love of Thy Son, accept me for thy servant, and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more.

14. Mine with thee be that sad station,
There to watch the great salvation,
Wrought upon the atoning Tree.

Fourteenth Station.

Jesus is Placed in the Sepulchre.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

Ah, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy Resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee for ever.

15. Virgin, thou of virgins fairest,
May the bitter woe thou sharest
Make on me impression deep.

After this, say the *Our Father*, *Hail Mary*, and *Glory* five times, in honor of the Passion of Jesus Christ, to gain the other indulgences granted to those who recite them.

Holy Communion.

See page 132.

Before Communion—Desire.

Prayer of B. Margaret Mary.

O Heart most exalted, delight of the Godhead, I salute Thee from my place of exile; I invoke Thee in my misery, and call Thee to aid my frailty. Most merciful, most compassionate and most tender Heart of my Father and Saviour, refuse not Thy help to my unworthy heart. O God of my heart, who hast created me to be the object of Thy love and the subject of Thy unspeakable favors, O Heart of my God, come to me or draw me to Thee. Come, O most faithful, most tender, most sweet and most loveworthy of all friends, come to my heart. I summon Thee, by Thy incomparable love and by Thy plighted word, to come and relieve me. Come, and let me not give Thee cause to leave me. Come, O life of my heart, O soul of my life, O only support of my soul, come to make me live by Thee and in Thee, to live a true life, O my sole life and all my good. Come, O my God and my all.

Amendment.

Jesus, my God, my Saviour, with that lowly homage with which faith inspires me, I worship Thee, true God and true man; with my whole

heart I love Thee, enclosed in the most august sacrament of the altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which, to my shame, I may ever have committed, as well as for all those which have ever been committed, or ever may be committed in ages yet to come.

Colloquy.

Prayer of B. Margaret Mary.

Put me, O most sweet Saviour, into Thy sacred side and adorable Heart, which is a burning furnace of pure love, and I am safe. I trust that Thou wilt do this for me, O my Jesus, my sovereign good. I choose Thy Sacred Heart as my abode, that it may be my strength in my struggles, the support of my weakness, my light and guide in darkness; in a word, the supply of all my defects, the sanctifier of all my actions and intentions, which I unite to Thine, and offer as my continual disposition for receiving Thee. Amen.

At Communion—Faith.

God, having given us His own Son, says St. Paul, what good thing is there that we can fear He might deny us. How hath He not also

with Him given us all things? (Rom. viii, 32.) We know, indeed, that the eternal Father has given all that He has to Jesus Christ. The Father has given Him all things into His hands (John xiii., 2). Let us, then, ever thank the goodness, the mercy, the liberality of our most loving God, who has been pleased to make us rich in all good things, and in every grace, by giving us Jesus in the sacrament of the altar; In all things you are made rich in Him . . . so that nothing is wanting to you in any grace.

I. Cor. i, 5, 7.

After Communion—Union.

B. Margaret Mary.

O Sacred Heart, I give and consecrate myself wholly to Thee; my heart, my understanding, my memory and my will; in order that all I may do and suffer may be entirely for Thy love and glory, that all I shall see and hear may lead me to love Thee, that all my words may be so many acts of adoration, of love and of praise of Thy sovereignty, and that the movements of my lips may be so many acts of contrition for all sins committed and all good omitted: and I beg Thee, O Heart of love, that I may draw Thee to myself as often as I draw my breath, and as often as I breathe it out so often may I

offer Thee to Thy eternal Father, to pay Him what I owe Him.

O Heart full of goodness, hear and grant my prayer. O Sacred Heart, to which I belong, on which I depend, and by which I live, inflame me, take possession of me and transform me entirely into Thyself. Grant that all my steps may be taken in order to reach Thee, and that all my movements and unrest may be to unite myself to Thee, protesting that I would rather suffer a thousand deaths than separate myself from Thee by ever being unfaithful.

PETITION.

O Lord Jesus, do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my

Jesus, with which Thou dost inspire me:—that Thy sweet name may be hallowed, that Thy Kingdom may come, and extend and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen.

Reparation.

O adorable Heart of my God and my Saviour, filled with a lively sorrow at the thought of the injuries which Thou hast received, and art every day receiving, in the august sacrament of the altar, I prostrate myself before Thee, to make reparation for all that Thou hast suffered. O that by my reverence and devotion, I could make amends to Thy offended Majesty. O that I could do so, even at the sacrifice of my life. Call to mind Thy mercies, O Jesus, and grant me the pardon which I beg for so many impious, heretical, and slothful Christians, who dishonor Thee; and above all, for myself, who have so deeply offended Thee. Remember not my ingratitude; but remember that Thy divine Heart, bearing the burden of my sins, was afflicted even unto death. Let not Thy sufferings and Thy blood be in vain. Destroy in me my sinful heart and give me one according to Thy own, a humble and contrite heart: a heart

pure and full of horror for sin; a heart burning with the fire which Thou Thyself didst come to enkindle upon the earth. Amen.

Heart of Jesus in the Eucharist, sweet companion of our exile.

I adore Thee eucharistic Heart of Jesus;
Solitary Heart, humiliated Heart;
Abandoned Heart, forgotten Heart;
Despised Heart, outraged Heart;
Heart unknown by men;
Heart loving our hearts;
Heart desiring to be loved;
Heart patient in waiting for us;
Heart eager to grant our requests;
Heart desirous of being besought;
Heart, source of new graces;
Silent Heart wishing to speak to our souls;
Heart sweet refuge of the hidden life;
Heart teaching the secrets of divine union;
Heart of Him who sleeps yet ever watches;
Eucharistic Heart of Jesus, have mercy on us;
Jesus, victim, I wish to console Thee;
To unite myself with Thee;
To immolate myself with Thee;
To annihilate myself before Thee;
To forget myself, to think of Thee;
To be forgotten and despised for Thee;
To be loved or understood only by Thee;
I will be silent to listen to Thee;

I will leave myself, to lose myself in Thee;

Grant that I may thus quench Thy thirst; the thirst for my salvation and sanctification; and that, purified, I may offer Thee a pure and true love.

I will no longer weary Thy patience; take me, I give myself to Thee.

I offer Thee all my actions; my mind that Thou mayest enlighten it; my heart that Thou mayest direct it; my will, that Thou mayest strengthen it; my misery, that Thou mayest succor it; my soul and my body, that Thou mayest nourish them.

Eucharistic Heart of my Jesus, whose blood is the life of my soul, I will no longer live, but live Thou alone in me. Amen.

Before a Crucifix.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which the prophet David put into Thy mouth concerning Thyself: "They pierced my hands and my feet; they numbered all my bones." *Ps. xxi, 17, 18.*

Jesus, son of Mary, I pray Thee bless my soul.

Holiest Jesus, my Saviour, I give Thee my heart.

See where Thy boundless love has reached, my loving Jesus. Thou, of Thy flesh and precious blood, hast prepared for me a banquet where Thou givest me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love, within Thy sacred wound take Thou my soul; in order that, in that school of charity, I may learn to love that God who has given me such wondrous proofs of His great love. Amen.

Anima Christi.

Soul of Christ, sanctify me:
Body of Christ, save me:
Blood of Christ, inebriate me:
Water from the side of Christ, wash me:
Passion of Christ, strengthen me:
O good Jesus, hear me:
Within Thy wounds, hide me:
Suffer me not to be separated from Thee.
From the malignant enemy defend me:
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For ever and ever. Amen.

(300 days, each time.

Spiritual Communion—Desire.

St. Alphonsus.

My Jesus, I believe that Thou art present in the most Blessed Sacrament. I love Thee above all things, and I desire to receive Thee into my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. (Here form an ardent desire to receive Jesus in your heart). I embrace Thee, as if Thou wert already there, and unite myself wholly to Thee. Never permit me to be separated from Thee.

Union.

O my Jesus, living in the Blessed Eucharist, come and live in my heart in the might of Thy love by which all within me may become transformed. Rule over all my faculties, so that I may no longer live or act but by Thy life and movement. Be Thou, O my Love, the life of my life, that so each day my heart may become more and more like Thine.

Thanksgiving.

I thank Thee that Thou hast deigned to give Thyself spiritually to my soul. I give myself likewise to Thee, without reserve, that it may please Thee to do in me all that Thou willest to have done. Destroy this spirit of self-love; bring down all that exalts itself, and destroy all that resists Thee.

Examination of Conscience.

I. The Presence of God.

(Reflect for a moment on the Presence of God).

Thou, O God, seest me. Thou knowest the inmost thoughts of my mind, and the most hidden desires of my heart. May I realize this, and live as being ever in Thy sight, with Thee and for Thee.

II. Act of Thanksgiving.

O my God, I adore Thee, I praise and bless Thee, and I thank Thee for all Thy benefits to me both of soul and body: for the gift of the true Faith and all the graces, actual and sanctifying, bestowed upon me, and especially——. In return I offer Thee the praises of the just on earth, of the saints and angels in heaven, and above all of my Blessed Mother Mary and of the Sacred Heart of Jesus.

III. Petition for Light.

Come, O Holy Ghost, and enlighten my mind that I may discover, detest, bewail and correct my sins, faults and shortcomings, especially—— ; that I may consider them in the light in which they appear to Him, the true light

that enlighteneth every one that cometh into this world, and in which light He will one day judge me.

IV. Examination.

O Lord, how far have I gone astray from the path of perfection. How often have I again fallen.

Review each hour or fixed portion of the day.

What was my last thought at night, and the first in the morning? Did I make the Morning Offering devoutly? Have I renewed it from time to time? Have I guarded my senses? Have I controlled my thoughts? Have I bridled my tongue? Have I worked seriously? Have I given thanks before and after meals? In a word, have I lived to-day as an Associate of the Apostleship of Prayer, advancing the Kingdom of Christ?

V. Act of Contrition.

O my God, I am heartily sorry that I have offended Thee, because Thou art all good and worthy of all my love, and because everything that is sinful is displeasing to Thee. I firmly resolve with the help of Thy grace never more to offend Thee, but to do all that I can to atone for my sins and to amend my life.

Hours of Labor.

All, whatsoever you do, do all to the glory of God. *I. Cor. x, 31.*

Let us pray.

Prevent, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be happily ended.

Hours of Silence.

There is a time to keep silence, and a time to speak. *Eccles. iii, 7.*

He that keepeth his mouth and his tongue keepeth his soul from distress. *Prov. xxi, 23.*

Let us pray.

O Lord, who hast taught us by Thy Holy Spirit that there are times of silence; grant us so to close our ears to the sounds of earth, that we may hear Thy voice speaking to our hearts, and may listen to Thy inspirations. Through Christ our Lord.

I will hear what the Lord God will speak in me. *Ps. lxxxiv, 9.*

Ordinary of the Mass.

Mass of the Sacred Heart.

At the foot of the altar.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

P. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

P. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength, why hast Thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God: to God who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: who is the salvation of my countenance, and my God.

P. Glory be to the Father, etc.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

P. Our help is in the name of the Lord.
R. Who hath made heaven and earth.

Confiteor of the Priest.

R. May almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting.
P. Amen.

Confiteor of the people.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, Father, to pray to the Lord, our God, for me.

P. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
R. Amen.
P. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
R. Amen.
P. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.
P. Show us, O Lord, Thy mercy,
R. And grant us thy salvation.
P. O Lord, hear my prayer,
R. And let my cry come unto Thee.
P. The Lord be with you,
R. And with thy spirit.

Going up to the altar.

Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

INTROIT.

He will have mercy according to the multitude of His mercies: for He hath not willingly afflicted nor cast off the children of men. The Lord is good to those who hope in Him, to the soul that taketh Him. Alleluia, Alleluia. The mercies of the Lord I will sing forever; from generation to generation.

KYRIE.

Lord have mercy.
Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Lord have mercy.

Gloria.

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; Thou who takest away the sins of the world, receive our prayer: Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

P. The Lord be with you.

R. And with thy spirit.

Collect.

Grant, we beseech Thee, almighty God, that we who, glorying in the most Sacred Heart of Thy beloved Son, celebrate the singular benefits of His love towards us, may rejoice equally in their operation and their fruit through the same Jesus Christ, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

Lesson for the Epistle.

Isa. xii, 1, 6

I will give thanks to Thee, O Lord, for Thou wast angry with me, Thy wrath is turned away and Thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains; and you shall say on that day: Praise ye the Lord, and call upon His name: Make His works known among the people; remember that His name is high. Sing ye to the Lord, for He hath done great things: shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the holy One of Israel.

After the Epistle.

Thanks be to God.

Before the Gospel.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

The Lord be in my heart and on my lips, that I may worthily, and in a becoming manner, announce His holy Gospel in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

P. The Lord be with you

R. And with thy spirit.

P. The continuation of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

Gospel.

John xix, 31.

Then the Jews (because it was the parasceve,) that the bodies might not remain upon the Cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs: But one of the soldiers with a spear opened His side, and immediately there came out blood and water, and he that saw it hath given testimony, and his testimony is true.

After the Gospel.

R. Praise be to Thee, O Christ.

P. By the words of the Gospel may our sins be blotted out.

The Creed.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and giver of life who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified: who spoke by the prophets. And one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

P. The Lord be with you,
R. And with thy spirit.

The Offertory.

At the oblation.

Bless the Lord, O my soul: and never forget all He hath done for thee: who satisfieth thy desire with good things. Alleluia.

Accept, O holy Father, almighty, eternal God, this immaculate host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

O God, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it, grant that, by the mystery of this water and wine, we may be made partakers of His divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with the odor of sweetness, for our salvation and for that of the whole world. Amen.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

Come, O Sanctifier, almighty, eternal God, and bless this sacrifice prepared in Thy holy name.

At the incensing.

Let my prayer, O Lord, ascend like incense in Thy sight: and the lifting of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sin.

At the washing of the hands.

I will wash my hands among the innocent: and will encompass Thy altar, O Lord.

That I may hear the voice of praise, and tell of all Thy marvellous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me, and have mercy upon me.

My foot hath stood in the right path: in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

Receive, O holy Trinity, this oblation which we make to Thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the saints; that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Orate Fratres.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and the glory of His name, to our benefit, and to that of all His holy Church.

THE SECRET AND PREFACE.

Defend us, O Lord, who offer to Thee Thy holocaust; and that our hearts may be more fervently prepared for it, enkindle within them the flames of Thy divine charity. Through the same Jesus Christ, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God:

P. World without end.

R. Amen.

P. The Lord be with you,
R. And with thy spirit.
P. Lift up your hearts.
R. We have them lifted up unto the Lord.
P. Let us give thanks to the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God, who hast appointed that the salvation of mankind should be wrought on the wood of the cross; that from whence death came, thence life might arise, and that He, who overcame by the tree, might also by the tree be overcome. Through Jesus Christ our Lord, through whom the angels praise Thy Majesty, the dominations adore Thee, the powers do stand in awe before Thee, the heavens and the virtues of the heavens, and the blessed seraphim, do celebrate Thee with united joy. In union with whom we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession, saying,

Holy, holy, holy, Lord God of Hosts.
Heaven and earth are full of Thy glory.
Hosanna in the highest.
Blessed is He that cometh in the name of the Lord.
Hosanna in the highest.

The Canon.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place, we offer Thee, for Thy holy Catholic Church, to which vouchsafe to grant peace; and also to protect, unite, and govern it throughout the world, together with Thy servant, N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the living.

Be mindful, O Lord, of Thy servants and handmaids N. and N. And of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living and true God.

Communicating with, and honoring, in the first place, the memory of the glorious and ever Virgin Mary, Mother of our Lord and God, Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James,

John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

The Consecration.

Which oblation do Thou, O God, vouchsafe in all respects to bless, approve, ratify and accept, that it may become to us the body and the blood of Thy most beloved Son, Jesus Christ our Lord. Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, to God, His almighty Father: giving thanks to Thee, did bless, break, and give to His disciples, saying: TAKE, AND EAT YE ALL OF THIS; FOR THIS IS MY BODY

Elevation of the Host.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He blessed, and gave to His disciples, saying: TAKE AND DRINK YE ALL OF THIS; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

AS OFTEN AS YE DO THESE THINGS, YE SHALL DO THEM IN REMEMBRANCE OF ME.

Elevation of the chalice.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure host, a holy host, an immaculate host, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

We most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as, by participation at this altar, shall receive the most sacred body and blood of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Commemoration of the dead.

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with the holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences. Through Christ our Lord.

At the little elevation.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these things.

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

P. World without end. *R.* Amen.

PATER NOSTER.

Instructed by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation,

R. But deliver us from evil. *P.* Amen.

Deliver us, we beseech Thee, O Lord, from all evils past, present, and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days; that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son, our Lord, who, with Thee in the

unity of the Holy Ghost, liveth and reigneth God:

P. World without end. *R.* Amen.

P. May the peace of the Lord be always with you,

R. And with thy spirit.

May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us, that receive it, effectual to eternal life. Amen.

AGNUS DEI.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

Lord Jesus Christ, who saidst to Thy Apostles: Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will: who livest and reignest God for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this, Thy most sacred body and blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never

suffer me to be separated from Thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

The Communion.

I will take the bread of heaven and call upon the name of the Lord.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking the Sacred Host.

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the Chalice.

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord; with praise I shall call upon the Lord and I shall be saved from mine enemies.

The blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

For Communion of the people, after the *Confiteor.*

P. May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

R. Amen.

Behold the Lamb of God; behold Him who taketh away the sins of the world. Lord I am not worthy, etc. (Thrice.)

Giving Communion.

May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

At the Ablutions.

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, be incorporated in me; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

Communion.

My heart hath expected reproach and misery; and looked for one who would grieve with me, but there was none; and for one who would comfort me, and I found none. Alleluia.

P. The Lord be with you,
R. And with thy spirit.

Post Communion.

Being fed with peaceful delights and life-giving sacraments, we suppliantly beseech Thee, O Lord our God, that Thou who art meek and humble of heart, wouldst make us to be clean from the stain of every vice, and more steadfastly to abhor the proud vanities of the world, who livest and reignest with God the Father in the unity of the Holy Ghost. World without end.

R. Amen.
P. The Lord be with you,
R. And with thy spirit.
P. Go, the Mass is ended.
R. Thanks be to God.
P. Amen.

O holy Trinity, let the performance of my homage be pleasing to Thee; and grant that

the sacrifice which I, unworthy as I am, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and all those for whom I have offered it. Through, etc.

The Blessing.

May almighty God, the Father, Son, and Holy Ghost, bless you.

R. Amen.

The Last Gospel.

P. The Lord be with you,

R. And with thy spirit.

The beginning of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made : in Him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the Light,

but was to give testimony of the Light. That was the true Light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: and THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, as it were, the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

After Mass.

Almighty and eternal God, who out of Thy immense love hast appointed Thy only begotten Son to be the mediator between Thee and sinners; accept, I beseech Thee, this sacrifice and victim from me, a poor miserable sinner; pardon my defects and negligences in assisting at it; bestow on me Thy divine benediction; grant that I may serve Thee in all things to my last breath, and, after this life, deserve to praise and glorify Thy holy name for all eternity. Amen.

Mortifications.

I rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church. Col. i, 24.

Let us pray.

Grant, we beseech Thee, O Lord, a salutary effect to our mortifications; that the chastisement of the flesh, which we have taken upon us, may promote the vigor of our souls.

Works of Mercy.

I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me: . . . for as long as you did it to one of these my least brethren, you did it to me. *Matt. xxv, 35, 36, 40.*

Let us pray.

Let Thy grace, we beseech Thee, O Lord, ever precede and attend us, and make us continually intent upon good works.

Works of Zeal.

The charity of Christ presseth us. . . Christ died for all. For Christ, we beseech you, be reconciled to God. *II. Cor. v, 14.*

Let us pray.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity.

Prayers.

I will therefore that men pray in every place, lifting up pure hands, without anger and contention. *I. Tim. ii, 8.*

Let us pray.

Let my prayer, O Lord, ascend like incense in Thy sight: and the lifting-up of my hands be as an evening sacrifice.

Charitable Conversation.

If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.
I. Cor. xiii, 1.

Let us pray.

Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sin.

Sufferings, Afflictions.

Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice. *Heb. xii, 2.*

Let us pray.

Help me, O merciful Jesus; my heart is disturbed within me, my strength has left me, and I walk troubled all the day long, for consolation is far from me. I am forced, O Jesus, to cry out with Thee: my soul is sorrowful even unto death. Woe to me that I have sinned, for this is why my heart is sad and afflicted.

I have sinned, I have done evil, I confess it, I have departed from the way of Thy law. In all Thy justice, O Lord my God, I beseech Thee to turn away Thine anger from me; see the depth to which I am sunk, and forgive my sins.

O Jesus, through the grief and anguish of Thy Heart in the Garden and on the altar of the Cross, deign to comfort me in my wretched state, and permit me not to be separated from Thee forever. To Thee will I cling; in Thee will I put my trust.

Visit to the Blessed Sacrament.

Adoration.

O Sacred Heart of Jesus, if, as St. Paul bears witness, Thy eternal Father had Thee adored by all the angels when Thou camest into this world, what must they not have done when they beheld and admired Thee in the various stages of Thy Passion. With them do I adore Thee, beseeching Thee to give me grace to adore Thee in spirit and in truth, by sharing in Thy sufferings, Thy affections, and Thy desires.

Glory be to the Heart of Jesus, King of our hearts; and may it reign forever over all hearts. Amen.

Prayer of St. Alphonsus.

My Lord Jesus Christ, who for the love which Thou bearest to men, remainest night and day in this sacrament, full of compassion and of love, calling and welcoming all who come to visit Thee; I believe Thou art present in the sacrament of the altar. I adore Thee from the abyss of my nothingness, and I thank Thee for all the graces which Thou hast bestowed upon me, and in particular for having given me Thyself in this sacrament, for having given me Thy most holy Mother Mary as my advocate, and for having called me to visit Thee in this Church. I now salute Thy most loving Heart; and this

for three ends: 1. In thanksgiving for this great gift. 2. To make amends to Thee for all the outrages which Thou hast received in this sacrament from all Thine enemies. 3. I intend by this visit to adore Thee in all the places on earth in which Thou art present in this sacrament, and in which Thou art the least revered and the most abandoned. My Jesus, I love Thee with my whole heart. I grieve for having hitherto so many times offended Thy infinite goodness. I purpose by Thy grace never more to offend Thee for the time to come; and now, miserable and unworthy though I be, I consecrate myself to Thee without reserve; I give Thee and renounce my entire will, my affections, my desires, and all that I possess. Henceforth do Thou dispose of me and of all that I have as Thou pleasest. All that I ask of Thee and desire is Thy holy love, final perseverance and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, but especially those who had the most devotion to the Blessed Sacrament, and to the most Blessed Virgin Mary. I also recommend to Thee all poor sinners. In fine, my dear Saviour, I unite all my affections with those of Thy most loving Heart, and I offer them thus united, to Thy eternal Father, and beseech Him in Thy name to vouchsafe, for Thy love, to accept and grant them. (300 days each time.)

Reflection.

Let us, then, understand, that as Jesus Christ in heaven is always living to make intercession for us (Heb. vii, 25), so in the sacrament of the altar He is continually, night and day, exercising the compassionate office of our advocate; offering Himself as a victim for us to the eternal Father, thus to obtain for us His mercies and innumerable graces. Therefore the devout Thomas á Kempis says, that we ought to approach and converse with Jesus in the Blessed Sacrament without the fear of chastisement and unrestrained, as to a beloved friend, "as one who loves and speaks to his beloved, as a friend to a friend."

Imit. B. 4, c. 13.

Act of Faith and Homage.

O Jesus, eternal God, Lord and Master of all things, adorable King of heaven and earth, of angels and men; King by right of creation, by right of conquest, by right of inheritance: we acknowledge and proclaim Thee King by all these titles, King of kings and Lord of lords, Ruler of the universe. Be Thou also King of all hearts by choice. Rule as a master; exercise Thy power and show Thy reign: a reign of justice, of peace and of mercy. Reign everywhere, but, above all, in our country. Put to flight and confusion those

infernal powers which are attempting to overthrow and destroy Thy rule, and do Thou reign, govern and triumph.

Prayer to the Sacred Heart.

St. Alphonsus.

Permit me to address Thee, O most loving Heart of my Jesus from which all the sacraments, but principally this sacrament of love, found their source. Gladly would I give Thee as much glory and honor as Thou dost give to the eternal Father in the most holy sacrament of the altar. I know that on this altar Thou still lovest me with that same love with which Thou didst love me when Thou didst close Thy divine life in the midst of so much anguish on the Cross. O divine Heart, enlighten with the knowledge of Thyself all those who know Thee not. Through Thy merits deliver, or at least relieve, the afflicted souls in purgatory, who are already Thy spouses for all eternity. I adore Thee, I thank Thee, I love Thee, in union with all those souls who at this moment love Thee, whether on earth or in heaven. O most pure Heart, purify my heart from all attachment to creatures, and fill it with Thy holy love. O most sweet Heart, take entire possession of my heart, so that henceforth it may be

wholly Thine, and be ever able to say: "Who shall separate me from the love of God which is in Christ Jesus?" O most Sacred Heart, imprint upon my heart all the bitter sorrows which for so many years Thou didst endure on earth through love of me, that, on seeing them, I may henceforth desire, or at least endure with patience, all the sorrows of this life. Most humble Heart of Jesus, give me a share of Thy humility. Most meek Heart, impart Thy sweetness to me. Take from my heart all that displeases Thee; convert it wholly to Thee, that it may no longer will or desire anything else but what Thou willest. In a word, grant that I may live only to obey Thee, only to love Thee, only to give Thee pleasure. I know indeed that I owe Thee much; and that I am under heavy obligations to Thee; it would therefore be but little if I were to consume and wear myself out for love of Thee.

The Prayer of St. Ignatius.

Take, O Lord, and receive all my liberty, my memory, my understanding and my whole will. Thou hast given me all that I am and all that I possess; I surrender all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I shall be rich enough, and have no more to desire.

Exposition of the Most Blessed Sacrament.

ADORATION.

B. Margaret Mary.

I adore Thee, O Jesus, mighty King, on Thy throne of love and mercy. Receive me as Thy servant and subject, and pardon me, I beseech Thee, my resistance and rebellion against Thy sovereign dominion over my soul. Ah, gentle King, remember that Thou canst not show mercy unless Thou hast subjects that are miserable. Extend, then, I conjure Thee, Thy liberal hand, and fill up my extreme indigence with the precious treasure of Thy holy love, which is no other thing than Thyself, having first emptied me of all that wretched love of self and all that vain human respect which hold me, as it were, fastened and enchained. Come, O my sovereign King, to break my fetters and to deliver me from that evil servitude, establishing Thine empire in my heart. I wish to reign in Thine, by an ardent charity for my neighbor, speaking of him only with charity, bearing with him, excusing him, doing to him only what I should wish done to myself, never sullying my tongue or my heart with backbiting or ill-will. I will not let myself be troubled by anything, in order that my King may find in me an empire of peace Amen.

Offering.

B. Margaret Mary.

Eternal Father, I offer Thee my understanding that it may learn to know nothing but Thee. My sweet Jesus, I offer Thee my memory that it may remember only Thee. Most Holy Spirit of charity, I offer Thee my will that Thou mayest warm and inflame it with Thy divine love: adorn my soul with Thy seven gifts, and make me Thy temple of purity: fill me with Thy graces, and prepare my soul to receive my God spiritually.

My divine Jesus, since my sins make me unworthy to receive Thee into my heart, receive me into Thine, and unite me so perfectly to Thee that nothing may be able to withdraw me from Thee for a single moment. Let my misery and littleness be absorbed in the greatness of Thy mercies, and transform me wholly into Thee, that I may henceforth live only by Thee, in Thee, and for love of Thee. Come then, sole object of my joy, come and take possession of this heart which is Thine own, and which cannot subsist a moment without Thee.

I love Thee with all the love of which my heart is capable; but extend its capacity and increase my love, that I may love Thee more, and that this love may make me all Thine for ever.

Hail, Heart of My Jesus.

B. Margaret Mary.

Hail, Heart of my Jesus, save me.
Hail, Heart of my Creator, perfect me.
Hail, Heart of my Saviour, deliver me.
Hail, Heart of my Judge, pardon me.
Hail, Heart of my Father, govern me
Hail, Heart of my Spouse, love me.
Hail, Heart of my Master, teach me.
Hail, Heart of my King, crown me.
Hail, Heart of my Benefactor, enrich me.
Hail, Heart of my Pastor, guard me.
Hail, Heart of my Brother, stay with me.
Hail, Heart of incomparable goodness, have mercy on me.
Hail, most loving Heart, inflame me.

O divine Heart of Jesus, living in the heart of Mary, I beseech Thee to live and reign in all hearts, and to consume them in Thy pure love.

O most liberal Heart, be our whole treasure and our whole sufficiency.

O most loving and desirable Heart, teach us to love Thee, and to desire Thee alone.

Destroy in us the kingdom of sin and establish in us the kingdom of virtue, that Thy image may be perfectly formed in us, and be one day an adornment of Thy heavenly palace. Amen.

Consecration.

B. Margaret Mary.

I, N. N., give and consecrate to the Sacred Heart of our Lord Jesus Christ, my person and my life, my actions, troubles and sufferings, wishing no longer to make use of any part of my being except to honor, love and glorify Him. This is my irrevocable will, to belong entirely to Him, and to do all for love of Him, renouncing with all my strength all that could displease Him. I take Thee then, O Sacred Heart, as the sole object of my love, the protector of my life, the assurance of my salvation, the remedy of my frailty and inconstancy, the repairer of all the defects of my life, and my assured refuge at the hour of my death. Be then, O Heart of goodness, my justification with God Thy Father, and avert from me the darts of His just anger. O Heart of love, I place all my confidence in Thee, for, while I fear everything from my malice and weakness, I hope everything from Thy goodness. Consume then in me all that could displease or resist Thee; may Thy pure love impress Thee so deeply on my heart that I may be unable ever to forget Thee, ever to be separated from Thee. I conjure Thee by all Thy favors that my name may be inscribed in Thee, for I would make all my happiness and

all my glory consist in living and dying as Thy slave. Amen.

Love.

O my Jesus and my sovereign good, I love Thee, not for the rewards which Thou promisest to those who love Thee, but purely for the love of Thyself. I love Thee above all things that can be loved, above all pleasures, and in fine above myself and all that is not Thee, protesting in presence of heaven and earth, that I will live and die purely and simply in Thy holy love, and that if to love Thee thus I must be persecuted, tormented, put to death, I am most content to be so, and I will ever say with St. Paul: There is no creature which can separate me from the charity of the Sacred Heart of Jesus Christ, which I love and will love eternally.

Praise.

O Heart, formed by the Holy Ghost in the chaste womb of Mary, Thou sharest in the glory of the eternal Father, and Thou art the sacred temple of the Holy Ghost, for the fulness of the Godhead, as St. Paul says, dwelleth in Thee corporally. O Sacred Heart, Master and Sovereign of all hearts, be Thou the Heart of my heart, as Thou art the Soul of my soul, and the Life of my life.

V. Heart of Jesus burning with love for me,
R. Make my heart also burn with love for Thee.

O almighty and eternal God, look upon the Heart of Thy well-beloved Son, and the praise and satisfaction He offers Thee in the name of poor sinners; have mercy upon them, since they ask it through this same Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

Salutations to the Sacred Heart.

Ven. John Eudes.

Hail, Heart most holy.—Hail, Heart most meek. — Hail, Heart most humble. — Hail, Heart most pure.—Hail, Heart most devoted. —Hail, Heart most wise.—Hail, Heart most patient.—Hail, Heart most obedient.—Hail, Heart most watchful.—Hail, Heart most faithful.—Hail, Heart most blessed.—Hail, Heart most merciful.—Hail, most loving Heart of Jesus, Son of Mary.—We adore Thee, we praise Thee, we glorify Thee, we give Thee thanks; we love Thee with all our heart, with all our soul, with all our strength; to Thee we offer, we give, we consecrate, we immolate our heart; accept and take possession of it entirely; purify it, enlighten it, sanctify it, now and for all eternity. Amen.

Petition.

O God, who out of Thy immense love hast given to the faithful the most Sacred Heart of Thy Son, our Lord, as the object of Thy tender affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of Thee and Thy gift, and be eternally loved by Thee and this most blessed Heart in heaven. Through the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Through Thy Sacred Heart, O Jesus, overflowing with all sweetness, we recommend to Thee ourselves, and all our concerns; our friends and enemies, our benefactors, parents, relations and superiors; take under Thy protection this house, city, and country; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in this Holy League in honoring and worshipping Thee. Bless these in particular, O bountiful Jesus, and bless them according to the extent of Thy infinite goodness, mercy and charity. Amen.

Confidence.

Ven. de la Colombière.

My God, I believe so firmly that Thou watchest over all who hope in Thee, and that we can want for nothing when we rely upon Thee in all things, that I am resolved for the future to have no anxieties and to cast all my cares upon Thee. In peace in the self same I will sleep, and I will take my rest, for Thou, O Lord, singularly hast established me in hope.

Men may deprive me of worldly goods, of honors; sickness may take from me my strength and the means of serving Thee; I may even lose Thy grace by sin, but my trust shall never leave me; I will preserve it to the last moment of my life, and the powers of hell shall seek in vain to wrest it from me. In peace in the self same I will sleep, and I will take my rest.

Let others seek happiness in their wealth, in their talents; let them trust to the purity of their lives, the number of their good works, the fervor of their prayers; as for me, O my God, in my very confidence lies all my hope. For Thou, O Lord, singularly hast established me in hope. This confidence can never be in vain. No one has hoped in the Lord and has been confounded.

I am assured, therefore, of my eternal happiness, for I firmly hope for it, and all my hope

is in Thee. In Thee, O Lord, have I hoped, let me never be confounded.

I know, alas, I know but too well, that I am weak and unstable; I know the power of temptation against the strongest virtue. I have seen stars fall from heaven, the pillars of the firmament totter, but these things alarm me not. As long as I hope in Thee, I am sheltered from all misfortunes, and I am sure that my trust shall endure, for it is to Thee that I look for this unfailing hope.

Finally, I know that my confidence cannot exceed Thy bounty, and that I shall never receive less than I have hoped for from Thee. Therefore I trust that Thou wilt guard me in temptation; that Thou wilt sustain me against the most furious assaults of the evil one, and that Thou wilt cause my weakness to triumph over my enemies. I hope that Thou wilt never cease to love me, and that I will love Thee unceasingly; and, to carry my hope at once to the furthest limit, from Thee, O my Creator, do I hope for the possession of Thyself for time and eternity. Amen.

See also Spiritual Communion, page 54.

I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never thirst. *John vi, 35.*

Benediction of the Most Blessed Sacrament.

Hymns, page 289.

O Jesus, who art about to give Thy benediction to me, and to all who are here assembled, I humbly beseech Thee, that it may impart to each and all of us the special grace we need. But more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who cannot come hither to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let the poor sinner feel its influence, arousing him to come to Thee. Let it cross the seas and animate and comfort the missioner far away from home and brethren, and toiling for the love of souls so dear to Thy Sacred Heart. I humbly beg Thy blessing for N. and N., etc., and may it effect that salutary purpose for which, O Lord, Thou dost so lovingly impart it. Amen.

O Sacred Heart of Jesus, be Thou praised and blessed for ever, as the source of supernatural life, the nourishment of the soul, and the sustenance of the spirit. From Thy fulness all good is poured out upon us. Fill my heart, I beseech Thee, with the sentiments that inspired Thy adorable Heart.

My Jesus, mercy.

A Colloquy.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary, open Thine ear and listen to me, as Thou didst listen to Thy eternal Father on Mount Tabor.

I believe in God, etc.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open Thine eyes and look down upon me, as Thou didst look down from the tree of the Cross, upon Thy sorrowing and afflicted mother.

I believe in God, etc.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary, open Thy sacred lips and speak to me, as Thou didst speak to St. John, when Thou gavest Him as a son to Thy beloved mother.

I believe in God, etc.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary, open Thine arms and embrace me, as Thou didst open them on the tree of the Cross to embrace the whole human race.

I believe in God, etc.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary, open Thy Heart and accept mine, and graciously hear my prayer, if such be the pleasure of Thy most holy will. I believe in God, etc.

(60 days, each time; Plenary, once a month.)

My sweetest Jesus, be not my judge, but my Saviour. (50 days, each time.)

Jesus, my God, I love Thee above all things. (50 days, each time.)

PRAYERS.

O most compassionate Jesus, Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Divine Jesus, incarnate Son of God, who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: Father, forgive him; say to Thy beloved Mother: Behold thy son; say to my soul: This day thou shalt be with me in Paradise. My God, my God, forsake me not in that hour. I thirst: yes, my God, my soul thirsts after Thee, who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour, from this moment, for all eternity, into Thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

V. Thou hast redeemed us, O Lord, in Thy blood,

R. And made us a kingdom to our God.

Almighty and everlasting God, who hast appointed Thine only-begotten Son the Saviour of the world, and has willed to be appeased by His blood: grant us, we beseech Thee, so to venerate this price of our salvation, and by its power so to be defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

V. Thou gavest them bread from heaven,

R. Containing in itself every delight.

O Sacred Heart of Jesus, who in a wonderful sacrament hast left us a memorial of Thy Passion and a pledge of Thy love; grant us, we beseech Thee, so to venerate the mysteries of Thy Body and Blood, that we may ever feel within us the fruits of Thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

Bless us, O Lord, and bestow upon all here present Thy choicest graces, and grant that we may one day be worthy to hear the last great blessing from Thy lips: Come ye blessed of my Father, possess the kingdom which has been prepared for you from all eternity.

Divine Praises, page 2.

The Holy Hour.

The devotion of the Holy Hour was taught by our divine Lord to Blessed Margaret Mary Alacoque, a Visitation nun, who was chosen by God to be the apostle of His Sacred Heart. Appearing to her one day, our Saviour expressed to her His desire of having her spend the hour between eleven and twelve o'clock on Thursday nights in prayer, "to share," as He Himself said, "My sorrow during My Agony in the Garden, and so to appease My anger against sinners."

The hour thus sanctified by prayer is called the Holy Hour.

Associates of the Apostleship of Prayer, in virtue of their membership, can gain the Plenary Indulgence attached to this practice, the Holy Hour. No further formality is required. They have but to comply with the condition of sanctifying the hour by prayer.

This privilege was granted the Associates by His Holiness, Pius IX., May 13, 1875, and Leo XIII. later amplified this privilege, in his Apostolic Letters.

In Private.

When the Holy Hour is practised privately, the time is limited. As taught by our Lord to Blessed Margaret Mary, the devotion was to be performed on Thursday during the hour before midnight. But as there are many for whom this hour would be inconvenient, if not impossible, permission was obtained from the Holy See to extend the time, so that a greater number of the faithful might profit by the spiritual advantages attached to the Holy Hour. There is doubtless greater merit in making the Holy Hour from eleven o'clock to twelve than at any other time, but no one need fear that, because circumstances of place, time, health, may chance to prevent his choosing this time, he will not reap much fruit for himself and offer great consolation to his agonizing Saviour by making it within the allotted time.

The extension of time allows any Associate, who makes the Holy Hour privately, to select any hour between two o'clock in the afternoon of Thursday and Friday morning at sunrise. The Communion may be made on either day.

The Holy Hour may be spent in prayer of any kind; the only condition required is, that it should be offered in memory of the sacred Passion, and especially in memory of the Prayer and Agony of our Lord in the Garden of Gethsemani. Any posture may be adopted, kneeling, standing, or sitting. No particular place is prescribed, so that even sick persons may practice this devotion.

League Directors have the privilege of designating any hour of the week for the Holy Hour in common.

Father Nonell's Method.

To take advantage of all our trials to console the Heart of Jesus, we must be present in spirit at some scene in the sacred Passion, choosing the one that usually inspires us with the greatest tenderness and devotion.

Fixing our eyes with reverence and affection upon the holy face of Jesus, let us think He casts a glance of love upon us, which speaks with an eloquence above all language. In order to aid ourselves, we may consider the principal scenes of the Passion in the nine following points:

Opening Prayer.

O my most sweet Jesus, I am heartily grieved that so few are willing to sorrow with Thee, and thus to console Thy most afflicted Heart. I desire to accomplish in myself, after the example of Thine Apostle, *the things that are wanting of Thy Passion.* I humbly beg of Thee the grace for the future, to *glory in nothing but in Thy Cross;* for in Thee, O my most

loving Redeemer, is my hope, my life, and my resurrection. Amen.

1. *The Agony in the Garden.*—Behold the Heart of Jesus, become, as it were, an abyss of pain and anguish, full of terror, at the very thought of the Passion about to break over Him.

Hear Him say, as He offers the bitter chalice, "Wilt thou—thou, whom I love so dearly—wilt thou drink some few drops of My cup? The more thou wilt take, the less shall I have to taste."

What should be your reply? "O my beloved Jesus, would that I could drink all, so that nothing might remain for Thee. Yes, I accept as precious drops from that chalice, such and such sufferings, by which Thou dost permit me to become a partaker of Thy Passion, a companion of Thy sorrow."

2. *The night passed in the house of Caiphas.*—See thy Redeemer become the sport of lewd soldiery. How they mock and scoff at Him; how they strike and buffet Him, as though He were a fool.

Listen, how He says: "O beloved of My Heart, wilt thou for My sake, bear some of these insults and injuries? The more thou shalt suffer, the less shall I have to bear, and the greater relief wilt thou afford to My afflicted Heart."

Say, what answer wilt thou give to Jesus?

3. *The palace of Herod.*—Behold how He, who is the infinite Wisdom of the Father, is esteemed as a fool, and despised as a madman.

Hear Him ask if thou wilt suffer for Him some portion of His shame and contempt.

Consider what answer thou wilt give.

4. *The Scourging at the Pillar.*—See the cruelty with which the executioners tear His most pure flesh to pieces.

Hear how our Lord invites thee to put thyself between the executioners and their victim, so that the blows may fall upon thine own body.

Receive, with this intention, the bodily pains and the sicknesses which may afflict thee.

5. *The Crowning with Thorns.*—Consider the sharp pains, which the thorns cause in the adorable head of thy Saviour.

Hear Him asking thee if in thine own head, thou wilt receive some of those thorns?

Offer thyself to endure them all.

6. *Christ carrying His Cross.*—Imagine thyself present, as Jesus ascends the hill of Calvary, accompanied by Simon of Cyrene and the women of Jerusalem.

Listen to Him asking if thou wilt offer thy shoulders to bear the Cross, so that His burden may be made lighter according as thine is increased.

Beg that He will let thee carry it all thyself, so that He may be relieved entirely of its weight.

7. *The Crucifixion.*—See how they nail Him to the Cross.

Hear Him inviting thee to put thy hands and feet where His are, so as to receive the nails.

If duty binds thee to a life of suffering, thou, too, art nailed to the Cross. Accept, with this intention, all thy trials and adversities.

8. *The Abandonment on the Cross.*—Hear our Lord complain to His eternal Father of the desolation in which He is left. Consider how bitterly it is felt by His divine Heart.

Hear Him ask if thou wilt relieve Him in His loneliness.

Offer Him the desolation thou dost sometimes suffer in trials, so as to soothe and alleviate the weariness of His sufferings.

9. *The Thirst which our Lord suffers in His Agony.*—Consider the cruelty of those who by their impatience and their murmurs against God in their troubles, or by their miserable sensuality, give our Lord in His thirst gall and vinegar to drink.

Hear how He implores thee to quench His thirst by the sweet wine of that charity and self-denial which is exercised in seeking and accepting suffering as a consolation to Him.

Deny not to thy Redeemer, to the Spouse of thy soul, to thy King and thy God, the comfort which thou canst afford Him in His extreme need.

IN HONOR OF THE SACRED PASSION.

O most sweet Lord Jesus Christ, may Thy Passion, I beseech Thee, be my strength, to shelter, guard and protect me; Thy wounds my meat and drink, to feed, inebriate, and delight me: may the sprinkling of Thy blood wash away all my sins; Thy death be my glory for all eternity. In this be my refreshment, my joy, my health, and the sweetness of my heart. Who livest and reignest forever. Amen.

Litany of the Sacred Heart of Jesus.

For private devotion only.

Lord, have mercy on us.

Christ have mercy on us.

Lord, have mercy on us. Christ Jesus, hear us.

Christ Jesus, graciously hear us.

God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost, Sanctifier of souls,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, personally united to the eternal Word,
Heart of Jesus, sanctuary of the divinity,

Have mercy on us.

Heart of Jesus, tabernacle of the most holy Trinity,
Heart of Jesus, abyss of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, inexhaustible treasure,
Heart of Jesus, whose fulness we all enjoy,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, model of all the virtues,
Heart of Jesus, infinitely loving, and infinitely worthy of being loved,
Heart of Jesus, fountain of waters springing to eternal life,
Heart of Jesus, delight of the eternal Father,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, filled with bitterness on our account,
Heart of Jesus, sad even unto death, in the Garden of Olives,
Heart of Jesus, loaded with reproaches,
Heart of Jesus, wounded by love,
Heart of Jesus, pierced with a lance,
Heart of Jesus, exhausted of blood on the Cross,

Have mercy on us.

Heart of Jesus, overwhelmed with sorrow on account of our transgressions,
Heart of Jesus, still insulted in the sacrament of Thy love,
Heart of Jesus, refuge of sinners,
Heart of Jesus, strength of the weak,

Heart of Jesus, comfort of the afflicted,
Heart of Jesus, perseverance of the just,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of the dying,
Heart of Jesus, gracious support of all Thy adorers,
Heart of Jesus, delight of all the saints.
Heart of Jesus, our aid in calamities,

Have mercy on us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away, etc., *Graciously hear us, O Lord.*
Lamb of God, etc., *Have mercy on us.*
Christ, hear us, *Christ, graciously hear us.*
Jesus, meek and humble of heart,
Make our hearts like unto Thine.

Let us pray.

O almighty and eternal God, look upon the Heart of Thy divine Son, accept the satisfaction it offers Thee in the name of all sinners; hear and accept the praises it offers Thee for them: be appeased by its act of homage, forgive us our sins, and grant us mercy, in the name of that same Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

League Devotions to the Saints.

I believe in the Communion of Saints.

—*The Creed.*

And the four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the Saints.

Apoc. v, 8.

"The Apostleship of Prayer is the completest practice of the doctrine of the Communion of Saints," wrote Father Ramière. "It helps us to be, what we should be, living members of Jesus Christ, and we cannot be members of Him without being members of one another."

"It is customary in this Association to assign a heavenly Patron every month to each member, who keeps the feast thus chosen in a special manner."

Rescript, March 30, 1886.

THE IMMACULATE CONCEPTION.

(Patronal Feast of Our Lady for the United States.)
December 8.

O God, who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son; we beseech Thee that, as by the foreseen death of the same, Thy Son, thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord.

THE ANGELS.

O all ye holy angels and archangels, pray for us.

O God, who in Thy unspeakable providence vouchsafest to send Thine angels to keep guard over us; grant unto Thy suppliants that we may be continually defended by their protection, and rejoice eternally in their society. Through Jesus Christ, our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, forever and ever. Amen.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.

100 days, each time.

All Saints.

O all ye saints of God, pray for us.

Grant, we beseech thee, O almighty God, that the intercession of blessed Mary, Mother of God, of all the holy apostles, martyrs, confessors and virgins, and of all Thy elect, may cause us everywhere to rejoice; that while we celebrate their merits, we may experience their patronage. Through Jesus Christ our Lord.

The Apostles.

O all ye holy apostles and evangelists, pray for us.

O God, who hast been pleased that we should come to the knowledge of Thy name through Thy holy apostles; grant us that by promoting their glory here we may celebrate it forever hereafter. Through Christ our Lord.

The Apostles of Nations.

St. Brigid—Ireland.

February 1.

O God, who dost gladden us on this day by the yearly solemnity of blessed Brigid, Thy virgin, mercifully grant that, as we are enlightened by the example of her chastity, so we may be aided by her merits. Through Christ our Lord.

St. Patrick—Ireland.

March 17.

O God, who didst vouchsafe to send the blessed Patrick, Thy confessor and bishop, to declare Thy glory to the nations; grant, through his merits and intercession, that what Thou commandest us to do, we may by Thy mercy be able to accomplish. Through Christ our Lord.

St. Augustine—England.

May 26.

O God, who didst give unto the English people blessed Augustine, Thy bishop, to be their first teacher in the faith; grant that we may feel the benefit of his intercession for us in heaven, whose merits we celebrate on earth. Through Christ our Lord.

St. Boniface—Germany.

June 5.

O God, who hast deigned to call a multitude of peoples to the knowledge of Thy name, by the zeal of blessed Boniface, Thy martyr and bishop; grant, we beseech Thee, that we, who celebrate his feast, may experience his protection. Through Christ our Lord.

St. Peter Claver—The Negroes.
September 9.

O God, who, in order that wretched slaves might come to the knowledge of Thy name, didst endow blessed Peter, Thy confessor, with wonderful self-denial and eminent charity; grant to us, through his intercession, that, seeking not our own things but those of Jesus Christ, we may be able to love our neighbor in deed and in truth. Through Christ our Lord.

St. Denis and Companions—France.
October 9.

O God, who didst on this day strengthen with the virtue of constancy in suffering blessed Denis, Thy martyr and bishop, and didst vouchsafe to make Rusticus and Eleutherius his companions in setting forth Thy glory to the heathen, grant, we beseech Thee, that, following their examples, we may learn, for the love of Thee, to despise the good things of this world, and to fear none of its adversities. Through Christ our Lord.

St. Francis Xavier—India.
December 3.

O God, who wast pleased, by the preaching and miracles of blessed Francis, to add to Thy Church the nations of the Indies; mercifully grant that, as we venerate his glorious merits, so we may also follow the example of his virtues. Through Christ our Lord.

Special Patrons.

The Monthly Patron.

O chosen friend of God, St. ———, make me look for thy holy intercession more earnestly than men of the world seek the influence of their earthly patrons. Help me to keep in God's favor, and to advance daily in His holy ways. Save me from my enemies, and enable me to help others by my words and actions.

St. John Baptist.

June 24.

May Thy Church, O God, rejoice on the nativity of blessed John Baptist, by whom she came to the knowledge of the author of her regeneration, our Lord Jesus Christ Thy Son.

St. Gertrude.

November 17.

O God, who in the most pure heart of blessed Gertrude, Thy virgin, didst prepare for Thyself an acceptable dwelling-place; mercifully cleanse our hearts from all stain, through her merits and intercession, so that they may be found worthy to be made the dwelling-place of Thy divine Majesty. Through Christ our Lord.

Novena of Grace

In Honor of St. Francis Xavier,

Our Model and Patron.

The Apostleship of Prayer was founded at Vals, France, on December 3, 1844, the Feast of the Apostle of the Indies, by Father Francis Xavier Gautrelet, S.J. Moreover, it combines admirably a two-fold apostolate very dear to this Saint—the conversion of souls all the world over, and the spread of devotion to the Sacred Heart.

A very fitting way, then, to thank him for his past help and implore his aid in the future, is to make a novena in his honor, beginning November 25 and ending December 3, or March 4 and ending March 12.

The origin of the novena is due to the Saint himself. He appeared at Naples in December, 1633, to Father Marcello Mastrilli, S.J., who lay mortally wounded in the head by a blow from an iron hammer, weighing two pounds, which fell one hundred feet out of a workman's hand. There was no hope of recovery. The prayers for the dying were being said for the sufferer, who had received the last sacraments. Suddenly the Saint stood by him, clad as a pilgrim, staff in hand and radiant with heavenly light. "Will you go to India or to heaven?" asked St. Francis, referring to a vow lately made by the dying man to go to India, if his life were spared. "I have no will but the will of God," was the answer. "Renew your vow, kiss the five wounds of the Crucified, beg to shed your blood for Him. . . . Be of good cheer. You are cured." It all came to pass.

The Saint then promised his help to all who should make a novena from March 4 to 12, confess, and receive holy communion. So remarkably is his promise kept that the title *The Novena of Grace* was given to it. Its efficacy is not restricted to the dates mentioned.

Prayers for the Novena.

The Saint's Prayer for Unbelievers.

Eternal God, Creator of all things, remember that the souls of unbelievers have been created by Thee, and formed to Thy own image and likeness. Behold, O Lord, how to Thy dishonor, hell is being filled with these very souls. Remember that Jesus Christ, Thy only Son, for their salvation, suffered a most cruel death. Do not permit, O Lord, I beseech Thee, that Thy divine Son be any longer despised by unbelievers, but rather, being appeased by the prayers of Thy saints, and of the Church, the most holy Spouse of Thy Son, vouchsafe to be mindful of Thy mercy; and, forgetting their idolatry and their unbelief, bring them to know Him whom Thou didst send, Jesus Christ, Thy Son, our Lord, who is our health, life and resurrection, through whom we have been redeemed and saved, to whom be all glory forever. Amen.

O Lord Jesus Christ, love of my heart, by Thy holy Cross, and by the five wounds which Thy love has inflicted on Thee, help Thy servants whom Thou hast redeemed with Thy most precious blood.

Prayer to St. Francis Xavier.

Used for the Novena from the beginning and attributed to Father Mastrilli.

O most lovable and loving Saint, in union with thee I adore the divine Majesty. The remembrance of the favors with which God blessed thee during life and of thy glory after death, fills me with joy; and I unite with thee in offering to Him my humble tribute of thanksgiving and of praise. I implore thee to secure for me, through thy powerful intercession, the inestimable blessing of living and dying in the state of grace. I also beseech thee to obtain the favor I ask in this novena. (*Make some petition.*) But if what I ask is not for the glory of God, or for the good of my soul, do thou obtain for me what is most conducive to both. Amen.

Then add:

Deign, also, O great apostle of Jesus Christ, to continue thy wonderful protection over the Apostleship of Prayer; under thy auspices, and to fulfil thy desires, was this apostolic League founded. Make it, therefore, spread throughout the world, and produce more and more abundant fruits to the glory of the Sacred Heart. Amen.

V. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who didst vouchsafe, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we who reverence his glorious merits, may also imitate his example, through Jesus Christ our Lord. Amen.

B. Margaret Mary.

October 17.

O Lord Jesus Christ, who in a wonderful manner hast revealed to blessed Margaret Mary the unsearchable riches of Thy heart; grant that by her merits, and after her example, we may love Thee in all things and above all things, that we may be worthy to have forever a place in Thy Heart, who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

Prayers for a Novena

to B. Margaret Mary.

O Blessed Margaret Mary, to whom our Lord has revealed and entrusted the treasures of His Sacred Heart, obtain for us, we beg Thee, a burning love for this adorable Heart and a share in its infinite riches. From Him, O faithful apostle of the Sacred Heart, didst thou hear His consoling and assuring promises to all who practise devotion to His Sacred Heart.

Let us pray.

O Blessed Margaret Mary, obtain for us of the divine Heart of Jesus the fulfilment of these incomparable favors, and hasten the coming of His kingdom upon earth and the triumph of His love. And Thou, O Jesus, who unable to withhold the flames of Thy burning charity, hast chosen Blessed Margaret Mary as the means to enkindle them in our hearts, complete the glory of the apostle and lover of Thy Sacred Heart by placing on her brow the crown of the saints, and, for the triumph and glory of Thy divine Heart, make devotion to her spread throughout the world. Amen.

St. John, Apostle and Evangelist.

December 27.

(From a collection printed in 1757.)

O Saint John, most worthy apostle of Jesus Christ, beloved disciple of His Heart, who by a remarkable privilege of divine love merited to rest on the sacred bosom of my Saviour, there to taste all sweetness, and to draw from the source of His most Sacred Heart the secrets of heaven, in the name of this Sacred Heart, I pray you deign to obtain His love for me, but a love which shall never be extinguished; mingle its sweetness with all the sorrows which overwhelm my heart, and deign to fill my soul with heavenly consolations.

Oh, I beseech you, beloved apostle, that the grace of the most Sacred Heart of Jesus may visit my heart, that it may give me the spirit of charity and zeal, that it may sanctify my soul and make me respond worthily to His love with mine. Finally that for me, as for all, the Heart of Jesus may be my refuge in danger, my joy in sorrow, my peace in affliction, and at the hour of death my eternal salvation. Amen.

Ven. de la Colombière's Prayer to the Sacred Heart.

O Sacred Heart of Jesus, do Thou teach me an entire forgetfulness of myself, since there is no other way of entering into Thee. Grant that I may do nothing that is not worthy of Thee. Teach me what I ought to do to attain to Thy pure love, with the desire of which Thou hast inspired me. I feel in myself a great wish to please Thee, and a great inability to do so without special light and assistance, which I can look for only from Thee. Do Thou accomplish in me, O Lord, Thy will. I oppose it, I know well; but I would fain not do so. It is for Thee, O divine Heart, to do all; Thine alone shall be the glory of my sanctification if I become a saint. This is as clear to me as the day. It will be greatly to Thy glory; and it is for this alone I desire to be perfect. Amen.

Promoters' Patrons.

Glory be to the Heart of Jesus, King of our hearts, and may it reign forever over all hearts.

"Those of the faithful admitted into this Association, who are distinguished for their piety and burning zeal for souls, being therefore named its Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls, and the worship of the Sacred Heart of Jesus, according to the statute of the Apostleship." *Statutes vi.*

A plenary indulgence is granted on each of the following saints' days to all Promoters of the League, on the usual conditions of confession and communion.

St. Genevieve—Virgin.

January 3.

O God, who hast raised up Thy servant blessed Genevieve to enlighten and sanctify her people by her holiness of life, grant, we beseech Thee, that as she delivered them from their earthly enemies, so by her intercession we may be likewise defended from all evil of body and soul. Through Christ our Lord.

St. Francis De Sales—Bishop and Doctor.

January 29.

O God, by whose gracious will the blessed Francis, Thy confessor and bishop, became all things unto all men for the saving of their souls; mercifully grant that, being filled with the sweetness of Thy love, we may, through the guidance of his counsels and by the aid of his merits, attain unto the joys of life everlasting. Through Christ our Lord.

St. Ignatius—Martyr.

February 1.

O almighty God, look down upon our infirmity; and because the weight of our own deeds oppresses us, let the glorious intercession of blessed Ignatius, Thy martyr and bishop, be our protection. Through Christ our Lord.

St. Catharine de Ricci—Virgin.

February 13.

O Lord Jesus Christ, who wast pleased that the blessed virgin Catharine should be inflamed with love in the comtemplation of Thy Passion; mercifully grant through her intercession that we, devoutly meditating the mystery of Thy Passion, may merit to reap the fruit of the same. Through Christ our Lord.

St. Frances—Widow.

March 9.

O God, who didst honor blessed Frances, Thy servant, among other gifts of Thy grace, with the familiar presence of an angel; grant, we beseech Thee, that, by the help of her intercession, we may merit to be admitted into the society of angels. Through Christ our Lord.

St. Joseph.

March 19.

May we be helped O Lord, by the merits of the spouse of Thy most holy Mother; that what we of ourselves cannot obtain may be granted us by his intercession. Through Christ our Lord.

St. Vincent Ferrer—Confessor.

April 5.

O God, who hast vouchsafed to enlighten Thy Church with the preaching and the merits of blessed Vincent, Thy confessor; grant unto us Thy servants, that we may be instructed by his example, and through his patronage may be delivered from adversities. Through Christ our Lord.

St. Catharine of Sienna—Virgin.

April 30.

Grant, we beseech Thee, almighty God, that we who celebrate the birthday to immortality of Thy virgin, the blessed Catharine, may both rejoice in her yearly commemoration and profit by the example of her great virtues. Through Christ our Lord.

St. Monica—Widow.

May 4.

O God, the comforter of those that mourn, and the salvation of such as hope in Thee, who didst shew mercy to the pious tears of the blessed Monica, in the conversion of her son, Augustine; grant to us, through their united intercession, the grace to deplore our sins, and to find pardon and favor with Thee. Through Christ our Lord.

St. Gregory VII.—Pope.

May 25.

O God, the strength of all those that put their trust in Thee, who didst strengthen blessed Gregory, Thy confessor and pontiff, with the virtue of constancy, to the end that he might defend the liberty of Thy Church, grant us, by his example and intercession, to overcome with a good courage all that is against us. Through Christ our Lord.

St. Clotilde—Queen.

June 3.

O God, who hast given us in blessed Clotilde an example of great sanctity in an exalted station of life; grant, we beseech Thee, that, like her contemning earthly honors, by her intercession we may attain to a heavenly crown. Through Christ our Lord.

St. Peter—Apostle.

June 29.

O God, who, in delivering to Thy blessed Apostle Peter the keys of the kingdom of heaven, didst confer on him the supreme power of binding and loosing; grant that, by the help of his intercession, we may be loosed from the bonds of our sins. Through Christ our Lord.

St. Paul—Apostle.

June 30.

O God, who by the preaching of the blessed Apostle Paul didst teach the multitude of the Gentiles; grant, we beseech Thee, that as we celebrate his memory, so we may also feel the benefit of his patronage. Through Christ our Lord.

St. Mary Magdalen.

July 21.

We beseech thee, O Lord, who, in answer to the prayers of blessed Mary Magdalen, didst raise again to life her brother Lazarus, after he had been four days dead, so we also may be assisted by her intercession with Thee. Through Christ our Lord.

St. Ignatius of Loyola.

July 31.

O God, who, to extend the greater glory of Thy name, hast, through blessed Ignatius, strengthened Thy Church militant with the addition of a new army; grant that, following his example, and assisted by his help, we may so fight the fight of faith on earth, that we may merit to be crowned with him in heaven. Through Christ our Lord.

St. Dominic.

August 4.

O God, who hast vouchsafed to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy confessor; grant that, through his intercession, it may not be left destitute of temporal succors, and may continually advance in spiritual growth. Through Christ our Lord.

St. Jane Frances.

August 21.

Almighty and merciful God, who, inflaming blessed Jane Frances with Thy love, didst endow her with a marvellous fortitude of spirit to pursue the way of perfection in all the states of life, and wast pleased through her to enrich Thy Church with a new family of religious; grant, through her merits and intercession, that we, knowing our own weakness, and trusting in Thy strength, may, by the gift of Thy heavenly grace, overcome all things that oppose us. Through Christ our Lord.

St. Catharine of Genoa.

September 15.

O God, who didst make the blessed Catharine be consumed with the fire of divine love in contemplating the Passion of Thy Son, we humbly beseech Thee, that by her intercession,

Thou wouldst light the fire of love in our hearts, and, of Thy loving mercy, make us partakers of the same Passion. Through Christ our Lord.

St. Michael—Archangel.

September 29.

O God, who disposest the services of angels and men in a wonderful order; mercifully grant that those who ever stand before Thee, ministering to Thee in heaven, may themselves also protect our life here upon earth. Through Christ our Lord.

St. Francis of Assisi.

October 4.

O God, who, through the merits of blessed Francis, didst enrich Thy Church by a new family of religious; grant unto us that, by imitating him, we may despise earthly things, and ever rejoice in the participation of heavenly gifts. Through Christ our Lord.

St. Teresa.

October 15.

Graciously hear us, O God our Saviour; that as we rejoice in the festivity of Thy blessed virgin Teresa, so we may be nourished with the food of her heavenly doctrine, and advance in all holy desires. Through Christ our Lord.

St. Martin of Tours.
November 11.

O God, who seest that we do not stand by any strength of our own, mercifully grant that, by the intercession of blessed Martin, Thy bishop and confessor, we may be defended against all adversity. Through Christ our Lord.

St. Elizabeth—Widow.
November 19.

Enlighten, O God of compassion, the hearts of Thy faithful and, through the glorious prayers of blessed Elizabeth, make us despise the good things of this world, and ever delight in the consolations of heaven. Through Christ our Lord.

St. Lucy—Virgin.
December 13.

O God, who didst endow blessed Lucy, Thy virginal spouse, with wonderful patience in trials; grant us, by her intercession, patiently to endure all the hardships of this life for love of Thee. Through Christ our Lord.

St. John—Evangelist.
December 27.

Of Thy goodness, O Lord, enlighten Thy Church; that being illumined by the doctrines of blessed John Thy Apostle and Evangelist, she may attain to everlasting gifts. Through Christ our Lord.

Eucharistic Month.

Preparations, Aspirations and Thanksgivings for receiving Holy Communion. Arranged for every day of the month. By Rev. Peter Xavier Lercari, S.J.

This month shall be to you the beginning of months. *Exodus xii, 2.*

The work is great, for a house is prepared not for man, but for God. *I. Par. xxix, 1.*

FOR ALL WHO PRACTISE THE PERPETUAL COMMUNION OF REPARATION.

The end of this Society is that God, being appeased by its Perpetual Communion, may mercifully turn aside the scourge of His wrath; that the deadly injustices done every day most maliciously by wicked men to His divine Majesty, to our Holy Catholic Religion, and to Christ's Vicar upon earth, may be in some measure repaired; that Catholicity may be maintained everywhere and that Christ's flock may be snatched from the jaws of ungodly men. The members are divided into two sections or classes, each section being seven, or thirty in number, to each of whom is assigned a day every week or every month for approaching the holy table.

RESCRIPT, Feb. 10, 1882.

First Day.

Preparation.

1. *Who comes?* Christ the immortal *King* of ages, who hath on His garment and on His thigh written: King of Kings and Lord of Lords. *I. Tim. i, 17; Apoc. xix, 1, 6.*

2. *To whom does He come?* To His servant, who owes Him ten thousand talents and who has not wherewith to pay so great a debt. *Matt. xviii, 24.*

3. *Why does He come?* Not to sell out His wretched servant and seize all that he has; but to give him His body and blood—wherewith he may pay this enormous debt.

Aspiration.

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: Behold thy King will come to thee, the Just and the Saviour. *Zach. ix, 9.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart as a most powerful and kindly King: see yourself as a culprit falling down before Him and beseeching Him to have patience with you, and you will repay Him all. *Matt. xviii, 26.*

2. Love Him with your whole heart, so that, in desire and firm purpose, you will never wish anything contrary to Him, never prefer anything to Him, never put anything on an equality with Him, never have anything which does not either actually or virtually tend to Him.

3. Beg of Him the spirit of fortitude, that you may guard His divine honor against all His enemies as a faithful servant even unto the shedding of your blood.

ASPIRATION.

Thou art Thyself my King and my God: who commandest the saving of Jacob. Through Thee we will push down our enemies with the horn, and through Thy name we will despise those that rise up against us. *Ps. xliii, 5, 6.*

Second Day.

PREPARATION.

1. *Who comes?* Christ the *Lord*, who lays upon His servants the easy yoke and the light burden of His commandments and counsels, and for momentary services promises everlasting glory. *Matt xi, 30*

2. *To whom does He come?* To you His rebellious servant, who of old have broken His yoke, burst His bonds, and said: I will not serve. *Jer. ii, 20.*

3. *Why does He come?* To draw you with the cords of Adam, with the bonds of love, and bring you back, when delivered, from the bondage of your passions, to His service, which is far happier than being a king in your own right.

Osee xi, 4.

ASPIRATION.

Whence is this to me, that my Lord and the Son of my God should come to me? *Luke i, 43.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart as your Lord, who has bought you at a great price; see yourself as a runaway slave, who longs to return to your master with new fervor. *I. Cor. vi, 20.*

2. Love Him with your whole heart, so that you may be one of those who can say, none of us live to ourselves, and none of us die to ourselves: for whether we live, we live to the Lord; or whether we die, we die to the Lord.

Rom. xiv, 7, 8.

3. Beg of Him the spirit of the fear of the Lord, that you may avoid even the slightest sin, and may fear Him alone with a chaste love.

ASPIRATION.

Put, O Lord, my feet into Thy fetters, and my neck into Thy chains. *Eccli. vi, 25.*

Third Day.

Preparation.

1. *Who comes?* Christ the *Teacher*, who teaches us things useful: who first practised what He taught; and bestows the grace to do what He teaches. *Isa. xlviii, 17*

2. *To whom does He come?* To a pupil in the lowest class, who came not at all or late to be taught virtue, and who through levity quickly gives up practising what he heard taught.

3. *Why does He come?* That your eyes may see your Teacher, and your ears may hear His words, admonishing you (beneath the veil of the appearance of bread): This is the way (the way of Christ); walk ye in it. *Isa. xxx, 20, 21.*

Aspiration.

Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths. *Isa. ii, 3.*

Thanksgiving.

1. Behold with the eyes of faith, Christ in your heart, as your Master, who teaches you the way of perfection, what to do and what to avoid: see yourself sitting, like another Magdalen, at His feet, hearing His words, and learning the one thing necessary. *Luke x, 39, 42.*

2. Love Him with your whole mind, so that you may be always united to Him in holy thoughts, and may seek peace and purity of mind to understand heavenly things.

3. Beg of Him, the spirit of knowledge, that you may discern the truth from falsehood, and may constantly follow the dictates of faith.

ASPIRATION.

Show, O Lord, Thy ways to me, and teach me Thy paths. *Ps. xxiv, 4.*

Fourth Day.

PREPARATION.

1. *Who comes?* Christ, the *Friend*, faithful beyond compare; who though deserted by us and wounded in Heart, never deserts us, but by His blood transforms His enemies into beloved friends.

2. *To whom does He come?* To an infamous traitor, who so often despised His friendship, preferred sin to grace, and changed His intimacy for the empty talk of men.

3. *Why does He come?* To be a faithful friend and a strong defence; and a treasure to him that hath found Him; and that He may be more closely united through the bond of love. *Eccles. vi, 4.*

Aspiration.

Show me Thy face, let Thy voice sound in my ears; for Thy voice is sweet, and Thy face comely. *Cant. ii, 14.*

Thanksgiving.

1. Behold, with the eyes of faith, Christ in your heart as a most faithful friend, who raised you from the rank of a servant to His friendship: behold yourself His table companion, or rather a mean hireling, who love Him when you receive consolations, and lose your affection for Him, when He punishes you for your greater good.

2. Love Him with all your strength, so that you may offer to God the powers of your soul, the senses and organs of your body in union with the powers and senses of Christ, and determine to use them always in His service.

3. Beg of Him the spirit of counsel, that you may know how to choose suitable remedies for the salvation of your own soul, and of the souls of those under your care.

Aspiration.

My beloved to me, and I to Him. I to my beloved, and His turning is toward me.
Cant. ii, 16; vii, 10.

Fifth Day.

Preparation.

1. *Who comes?* Christ our *Brother*, who though He is true God and Lord of all men, is not ashamed to call them brethren, saying: I will declare Thy name to my brethren.

Heb. ii, 11, 12.

2. *To whom does He come?* To a brother, a fratricide, who, like another Cain, attacked the just Abel in the field of this world by sinning, and impiously slew him.

3. *Why does He come?* To preserve this fratricide in his spiritual life, which He had before given him, and not to drive him out as a fugitive and a vagabond upon the earth.

Gen. iv, 12.

Aspiration.

Who shall give Thee to me for my brother, sucking the breast of my mother, that I may find Thee without, and kiss Thee, and now no man may despise me? *Cant. viii, 1.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart as your elder Brother, the first-born among many brethren; and see yourself as by right the least among them, or rather wholly unworthy of the name, since you are altogether unlike Him in life and manners. *Rom. viii, 29.*

2. Love Him with all your might, so that you may do your utmost to fulfil faithfully the counsels and example of your first-born brother.

3. Beg of Him the spirit of understanding, that you may understand and explain the hidden meanings of Holy Scripture.

ASPIRATION.

I want nothing else but only to find favor, my lord and my brother in thy sight.

Gen. xxxiii, 15.

Sixth Day.

PREPARATION.

1. *Who comes?* Christ the *Father* of the world to come, who, of His own will, begot us by the word of truth, the Father of mercies and God of all consolation, who loves us most tenderly, and calls us His beloved sons.

Isa. ix, 6; James i, 18; II. Cor. i, 3.

2. *To whom does He come?* To the prodigal son, who went abroad into the far country of forgetfulness of God, and there wasted his substance, living, if not riotously, at least foolishly and uselessly. *Luke xv, 13.*

3. *Why does He come?* To meet this prodigal son returning to Him, to embrace him, to adorn him with the robe of grace and

with heavenly gifts, to refresh him with the banquet of His body and blood, and make him the possessor of an everlasting inheritance in the abode of His glory. *Luke xv, 20.*

ASPIRATION.

How many hired servants in my Father's house abound with bread, while I here perish with hunger? I will arise and go to my Father.

Luke xv, 17, 18.

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart as a most devoted Father, who begot you on the Cross in the greatest pains; see yourself like an erring son returning to Him from a long journey in a most wretched state, and received by Him with incredible kindness.

2. Love Him with all your strength, so that for Him you may despise health of body, life, riches, pleasures and honors.

3. Beg of Him the spirit of piety, that you may seek diligently to find out the duties you owe such a Father, and may perfectly fulfil them.

ASPIRATION.

Father, I have sinned against Heaven and before Thee; I am not now worthy to be called Thy son; make me as one of Thy hired servants. *Luke xv, 18, 19.*

Seventh Day.

Preparation.

1. *Who comes?* Christ the *Bridegroom*, who said: I will espouse Thee to Me forever; and I will espouse Thee to Me in justice, in judgment, in mercy and commiseration; and I will espouse thee to Me in faith.

Osee. ii, 19, 20.

2. *To whom does He come?* To His faithless spouse, who has broken faith and proved false by turning to vile creatures through pride and wrong desires. *Jer. iii, 1, 6*

3. *Why does He come?* Not to give a bill of divorce, but to pledge me to Himself again, and to place upon my brow His seal, that I may never again love anyone but Him.

Aspiration.

Arise ye wise virgins and trim your lamps; behold the Bridegroom cometh, go ye forth to meet Him. *Matt. xxv, 6, 7.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart as a most loving Bridegroom, who loved you when you were cast out upon the face of the earth, in the abjectness of your soul, on the day you were born, and bound you to Him as His spouse by so many bonds, and wooed you by so many gifts to love Him in return.

Ezech. xvi, 5.

2. Love Him with all your freedom, so that you will not have power over your body and soul, but your Bridegroom will have it, who has given you power over His own body and blood. *I. Cor. vii, 4.*

3. Beg of Him the spirit of wisdom, that you may study the deep things of God: His essence, attributes, processions and decrees, in order to excite yourself to a greater love of Him.

ASPIRATION.

I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels. *Isa. lxi, 10.*

Eighth Day.

PREPARATION.

1. *Who comes?* Christ, the *Sun* of justice and the splendor of glory, the true light which enlighteneth every man that cometh into this world. *Mal. iv, 2; Heb. i, 3; John 1, 9.*

2. *To whom does He come?* To a blind man, walking in the region of the shadow of death, and grieving that he cannot see the light of heaven. *Isa. ix, 2; Tob. v, 12.*

3. *Why does He come?* To sign upon you the light of His countenance, and by His teaching and example to shine as a light in a dark place, until the day dawn and the day-star arise in your heart. *Psal. iv, 7; II. Pet. i, 19.*

Aspiration.

Arise, be enlightened, O Jerusalem; for thy light is come and the glory of the Lord is risen upon thee, and His glory shall be seen upon thee. *Isa. lx, 1, 2.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart as the brightness of eternal light, enlightening the hidden things of darkness: see yourself as that blind man who prayed and cried out: "Lord that I may see," and whom Jesus commanded to be brought to Him.

Wis. vii, 26; I. Cor. iv, 5; Luke xviii, 41.

2. Love Him as the apple of your eye, more than anything that is pleasing to the sight, so as to determine to turn away your eyes, that they may not behold vanity. *Ps. cxviii, 37.*

3. Beg of Him the precious gift of faith, that you may see the things that are to be done and may have the strength to do them.

Wis. iii, 14.

Aspiration.

Thou lightest my lamp, O Lord; O my God, enlighten my darkness. *Ps. xvii, 29.*

Ninth Day.

Preparation.

1. *Who comes?* Christ, the *Food* of the wayfarer toward blessed Sion, the medicine of immortality and the pledge of eternal glory, which is not less than the promised glory itself.

2. *To whom does He come?* To a pilgrim and a stranger, who has not here a lasting city, but seeketh one to come. *Heb. xiii, 14.*

3. *Why does He come?* That, like another Elias, you may walk in the strength of this food by the observance of the commandments in the days of prosperity and in the nights of adversity, unto the mount of God.

III. Kings xix, 8.

Aspiration.

Hear my prayer, O Lord, and my supplication. Give ear to my tears. Be not silent; for I am a stranger with Thee, and a sojourner as all my fathers were. *Ps. xxxviii, 13.*

Thanksgiving.

1. Behold with the eyes of faith Christ in the midst of your heart, as your provider on the journey to the promised land, raining down manna for you to eat: see yourself as a wanderer in the wilderness, gathering daily this bread from heaven, until you eat forever of the blessed fruits of that land.

Ps. lxxvii, 24; Jos. v, 12.

2. Love Him above all aromatic perfumes and fragrance of flowers, so that you run after Him alone in the odor of His ointments, the sweet perfume of His example; until the King bring you into His store-room. *Cant. i, 3.*

3. Beg of Him the gift of hope that cannot be shaken, so that you can confidently say: in peace in the self same I will sleep, and I will rest: for Thou, O Lord, singularly hast settled me in hope. *Ps. vi, 9, 10.*

Aspiration.

I rejoiced at the things that were said to me; we shall go into the house of the Lord. Our feet were standing in thy courts, O Jerusalem.

Ps. cxxi 1, 2.

Tenth Day.

Preparation.

1. *Who comes?* Christ the *host*, who makes a feast of fat things, a feast of wine: of fat things full of marrow, and of wine purified from the lees. *Is. xxv, 6.*

2. *To whom does He come?* To a man, not clothed in the wedding garment, or at least who has stained it with many defects; and who is wholly unworthy of so great a feast.

Matt. xxii, 11.

3. *Why does He come?* In order that being fed at this banquet, you may disdain the insipid and baneful food of the world; and hunger only for the marriage supper of the Lamb, of which the Eucharist is the type. *Apoc. xix, 9.*

Aspiration.

Who will give us of His flesh that we may be filled? For His flesh is meat indeed, and His blood is drink indeed. *Job. xxxi, 31; John vi, 56.*

Thanksgiving.

1. Behold with the eyes of faith Christ in the midst of your heart, girded, as it were, with the Eucharistic species and ministering to you the food which endureth unto life everlasting: see yourself eating this most delicious food to satiety and yet hungering for it out of love.

John xiii, 4; vi, 27; Eccl. xxiv, 29.

2. Love Him above all sweet and toothsome foods, so that restraining yourself from all excesses of the appetite, you may begin to taste and to see that the Lord is sweet.

Ps. xxxiii. 9.

3. Beg of Him the gift of most fervent charity, that you may have a relish for God alone, and that everything outside of God may be distasteful.

ASPIRATION.

Who am I, Thy servant, that thou shouldst look upon such a dead creature as I am and shouldst place me among the guests at Thy table? *II. Kings, ix, 8; xix, 28.*

Eleventh Day.

PREPARATION.

1. *Who comes?* Christ the most delightful *guest*, who daily entertains and feeds, and gives drink to the unthankful, and in return hears bitter words: who even now stands at the door of your heart and knocks.

Eccles. xxix, 32; Apoc. iii, 20.

2. *To whom does He come?* To your ungrateful soul, of whom He complains: I was a stranger and you took me not in, in order that you might have room for earthly affections.

Matt. xxv, 43.

3. *Why does He come?* In order that hearing His voice and opening to Him the door of your heart, He might come in to you, and sup with you and you with Him.

Apoc. iii, 20.

ASPIRATIONS.

Make haste and come down (by humility,) for this day I must abide in your house. Come in, blessed Lord; why standest Thou without? I have prepared the house.

Luke xix, 5; Gen. xxiv, 31.

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, as a most kindly guest, whose conversation is sweeter than honey and the honeycomb; see yourself as the host of so great a guest amid a brilliant company.

2. Love Him above all melody and every thing that can please the ears, so that you can turn a deaf ear to the voice of those who tell you fables, but not as the law of your God.

Ps. cxviii, 85.

3. Beg of Him the virtue of prudence, so that henceforth you may be no more like a child tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. *Eph. iv, 14.*

Aspiration.

His conversation hath no bitterness, nor His company any tediousness, but joy and gladness. *Wis. viii, 16.*

Twelfth Day.

Preparation.

1. *Who comes?* Christ your *beloved*, white and ruddy; white beneath the appearance of bread, ruddy beneath the appearance of wine; chosen out of thousands, and He is all lovely. *Cant. v, 10, 16.*

2. *To whom does He come?* To His beloved, whom from the greatness of His love He calls His love, His fair one, His beautiful one, His spotless one; not because such is the case, but because He would have it so.

3. *Why does He come?* To kiss you with the kiss of His mouth in the Eucharist, and to bring you into the store-house of His wounds, and there to speak to your heart of His love.
Cant. i, 1, 3; Osee ii, 14.

Aspiration.

I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell Him that I languish with love. *Cant. v, 8.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, as your beloved, asking your love and your embraces; see yourself as so unloving in return for His love, who have so often wandered after the flocks of your companions. *Cant. 1, 6.*

2. Love Him above all the senseless and foolish pleasures of the flesh, that you may crucify your flesh with its vices and lusts. *Gal. v, 24.*

3. Beg of Him the virtue of temperance, so that you can govern and repress all the movements of concupiscence, and in all things be master.

ASPIRATION.

I have found Him whom my soul loveth; I hold Him and will not let Him go. *Cant. iii, 4.*

Thirteenth Day.

PREPARATION.

1. *Who comes?* Christ, the *heir* of a most wealthy Father, who, being rich, became poor for our sakes, that through His poverty we might be rich. *II. Cor. viii, 9.*

2. *To whom does He come?* To the beggar Lazarus, lying at his gate full of sores, desiring to be filled with the crumbs that fall from the table of this rich man. *Luke xvi, 20, 21.*

3. *Why does He come?* To give into your bosom good measure of His graces, pressed down, shaken together, and running over.

Luke vi, 38.

ASPIRATION.

Behold, as the eyes of servants are on the hands of their masters, as the eyes of the handmaid are on the hands of her mistress : so are our eyes unto the Lord our God until He have mercy on us. *Ps. cxxii, 2.*

THANKSGIVING.

1. Behold with the eyes of faith, Christ in your heart pouring out upon thee, as it were, the riches of His love ; see yourself as a pauper, laying bare to Him your troubles and your needs.

2. Love Him above all the pomp and riches of the world, so that the things that once were gain to you, now you account loss and of no value that you may gain Christ. *Phil. iii, 7, 8.*

3. Beg of Him the virtue of justice, that apart from all avarice you may render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. *Matt. xxii, 21.*

ASPIRATION.

Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul. I cried to Him with my mouth, and I extolled Him with my tongue.

Ps. lxv, 16, 17.

Fourteenth Day.

Preparation.

1. *Who comes?* The *hidden God*, the God of Israel, the Saviour, who changed His dress, laying aside His majesty, that He might come to you and converse familiarly with you.

III. Kings xxii, 30.

2. *To whom does He come?* To a man whom He wishes to be hidden, saying to him: enter into your chamber and shut your door upon you and hide yourself a little for a moment. *Is. xxvi, 20.*

3. *Why does He come?* To hide you in the secret of His face from the disturbance of men: to lead you into the wilderness to speak to your heart, and manifest Himself to you.

Ps. xxx, 21; Osee. ii, 14; John xiv, 21.

Aspiration.

If I have found favor in Thy sight, show me Thy face, that I may know Thee.

Exod., xxxiii, 13.

Thanksgiving.

1. Behold, with the eyes of faith, Christ in your heart offering you the hidden manna, which no man knoweth, but he that receiveth it; see yourself gloriously hiding in His bosom.

Apoc. ii, 17.

2. Love Him above all honors and dignities, so that your glory in this life be no other than for love of Him to be hidden and be despised.

3. Beg of Him the virtue of fortitude, so that not looking at the things which are seen, but at the things which are not seen, you can despise all earthly things as vile, can overcome difficult and hard things, and tend toward great and lofty things. *II. Cor. iv, 18.*

ASPIRATION.

Who will give me wings like a dove, and I will fly and be at rest? Lo, I have gone far off, flying away, and I abode in the wilderness.

Ps. liv, 7, 8.

Fifteenth Day.

PREPARATION.

1. *Who comes?* Christ the *wine* which produces virgins, which the Lord prepared for those who are sad of heart, that they may drink and forget their want, and remember their sorrow no more. *Zach. ix 17; Prov. xxxi, 7.*

2. *To whom does He come?* To you, whom He hath set upon high land, even in the Church, that you might eat the fruits of the field, might suck honey out of the rock, and oil out of the hardest stone, and might drink the purest blood of the grape. *Deut. xxxii, 13, 14.*

3. *Why does He come?* To give you a cup of spiced wine, and new wine of His pomegranates, that He might inebriate you with His charity. *Cant. viii, 2.*

ASPIRATION.

Come, eat my bread and drink the wine which I have mingled for you. Forsake childishness and live and walk by the ways of prudence. *Prov., ix, 5, 6.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, washing your robes in wine, that is, washing your soul in His Blood : see yourself led into His store-house, and receiving from His hand the chalice of wine, not of His fury but of His love.
Gen. xlix, 11 ; Cant. ii, 4 ; Jer. xxv, 15.

2. Love Him with a chaste love even as the holy virgins loved Him, so that you may not have spot nor wrinkle, nor any such thing, but may be holy and spotless. *Ephes. v, 27.*

3. Beg of Him cleanness of heart, that the eye of your mind having been purified, you may be raised to contemplate His beauty.

Aspiration.

Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it.

Ps. xxii, 5.

Sixteenth Day.

Preparation.

1. *Who comes?* Christ the *Bread* of God, which came down from Heaven, and giveth life to the world; a rich bread yielding dainties to kings. *John vi, 33; Gen. xlix, 20.*

2. *To whom does He come?* To the Canaanean—your soul—to whom it can be justly said: It is not good to take the bread of the children, and cast it to the dogs.

Matt. xv, 26.

3. *Why does He come?* That He might be bread to strengthen your heart and nourish your soul, that you may never again faint in the way of the Lord. *Ps. ciii, 15.*

Aspiration.

Lord, help me, for even the whelps eat of the crumbs which fall from their master's table.

Matt. xv, 25, 27.

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart breaking bread to you who are hungry: see yourself as a whelp picking up the rich and precious crumbs. *Is. lviii, 7.*

2. Love Him with a constant love even as the holy confessors loved Him, so that like a wise man you may continue in wisdom as the sun, and not like a fool, change as the moon. *Eccles. xxvii, 12.*

3. Beg of Him the true spirit of poverty, that having renounced all things, you may the more readily run along the path of perfection, which leads straight to the kingdom of heaven.

Aspiration.

Thou didst feed Thy people with the food of angels, and gavest them bread from heaven prepared without labor, having in it all that is delicious, and the sweetness of every taste. *Wis. xvi, 20.*

Seventeenth Day.

Preparation.

1. *Who comes?* Christ the *High Priest*, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: who, in the days of His flesh, with a strong cry and tears, offering up prayers and supplications, was heard for His reverence. *Heb. vii, 26: v. 7.*

2. *To whom does He come?* To one of those to whom it was said: you are a chosen generation, a kingly priesthood, a holy nation, a purchased people. *I. Peter ii, 9.*

3. *Why does He come?* To consecrate your bosom for a temple of His divinity and your heart for an altar, and that you might have a most acceptable victim to offer to the eternal Father in the odor of sweetness.

Aspiration.

The Lord, whom you seek, and the angel of the Testament, whom you desire shall come to His temple. *Mal. iii, 1.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as the great high priest that passed into the heavens; and who comes down again out of love to unite Himself to you; see yourself as His minister appointed to wait upon Him. *Heb. iv, 14.*

2. Love Him with an exact love, as the holy bishops loved Him, so that you in the service of ministering to so great a Pontiff, may avoid even the least want of care.

3. Beg of Him a merciful heart, that you may obtain everlasting mercy from Him, who tempted in all things, as we are, without sin, knows how to have compassion on our infirmities. *Heb. iv, 15.*

ASPIRATION.

We have received Thy mercy, O God, in the midst of Thy temple. According to Thy name, O God, so also is Thy praise unto the ends of the earth. *Ps. xlvii, 10.*

Eighteenth Day.

PREPARATION.

1. *Who comes?* Christ, the *Man of Sorrows* and acquainted with infirmity, who was wounded for our iniquities and was bruised for our sins. *Is. liii, 3, 5.*

2. *To whom does He come?* To your most delicate soul, an enemy of the Cross of Christ, who seek to be crowned with roses, when Christ, your leader, was crowned with thorns. *Phil. iii, 18.*

3. *Why does He come?* To forbid you to glory save in the Cross of Him by whom the world is crucified to you and you are crucified to the world; that you should bear His marks in your body. *Gal. vi, 14, 17.*

ASPIRATION.

Till the day break, and the shadows retire, I will go to the mountain of myrrh and to the hill of frankincense. *Cant., iv, 6.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as a bloody spouse ; see yourself as His ungrateful spouse, who, though you show the death of the Lord daily, have not yet learned to die to the world.

Exod. iv, 25 ; I. Cor. xx, 26.

2. Love Him with a strong love even as the holy martyrs loved Him, so that you may dare to say : Who shall separate us from the love of Christ ? shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword ? *Rom. viii, 3, 5.*

3. Beg of Him a salutary sorrow, that as the sufferings of Christ abound in you, so also by Christ may your comfort abound.

II. Cor. i, 5.

Aspiration.

A bundle of myrrh is my beloved to me ; He shall abide in my bosom, in my mind and in my will. *Cant. i, 12.*

Nineteenth Day.

Preparation.

1. *Who comes ?* Christ, who professes Himself to be as a *mother*, when he said : Can a woman forget her infant, so as not to have pity on the son of her womb ? And if she should forget, yet will not I forget you.

Is. xlix, 15.

2. *To whom does He come?* To you, small in spirit, nursed with the breasts of kings; of whom He is in labor again, until He be formed in you. *Is. lx, 16; Gal. iv, 19.*

3. *Why does He come?* That as a new-born babe you might desire the rational milk without guile; and, doing the truth in charity, you may in all things grow up in Christ, who is the head. *I. Pet. ii, 2; Eph. iv, 15.*

Aspiration.

Come, and buy wine and milk without money, and without any price. *Is. lv, 1.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as a most loving mother carrying you at the breasts, and caressing you upon her knees: see yourself as a new-born babe sucking the milk of divine consolations. *Is. lxvi, 12.*

2. Love Him with a tender love, even as the holy apostles loved Him, so that you never suffer yourself, not even for a moment, to be torn from His bosom and from His presence.

3. Beg of Him childlike meekness, that learning of Him who is meek and humble of heart, you may become like a little child and so enter the kingdom of heaven. *Matt. xi, 29.*

Aspiration.

My father and my mother have forsaken me, but the Lord hath taken me up. *Ps. xxvi, 10*

Twentieth Day.

Preparation.

1. *Who comes?* Christ, the *Expectation of Nations*, the desire of the everlasting hills: who with desire desired to eat this pasch with you, to show you how much He loved you.

Gen. xlix, 10, 26; Luke xxii, 15.

2. *To whom does He come?* To your slothful soul, which desires kill: who will and will not, as a dove that is decoyed, not having a heart. *Prov. xxi, 25; xiii, 4; Osee vii, 11.*

3. *Why does He come?* To send from on high the fire of efficacious desires into your bones, and to teach you. For the beginning of wisdom is the most true desire of discipline.

Lam. i, 13; Wis. vi, 18.

Aspiration.

My soul hath desired Thee in the night; yea, and with my spirit within me, in the morning early I will watch for Thee.

Is. xxvi, 9.

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, out of desire sitting as it were at the door of your heart; see yourself as if still heavy with sleep and not daring to arise and open to your beloved. *Wis. vi, 15.*

2. Love Him with a longing love ever as the holy patriarchs loved Him, so that you seek Him whom your soul loveth, in the streets and the highways, and ask the watchmen who kept the city, whether they have seen Him whom your soul loveth. *Cant. iii, 2, 3.*

3. Beg of Him hunger and thirst for justice, so that always aspiring to perfection, you may deserve to attain everlasting satiety.

Aspiration.

My heart hath said to Thee: My face hath sought Thee; Thy face, O Lord, will I still seek. Thy name and Thy remembrance are the desire of my soul. *Ps. xxvi, 8; Is. xxvi, 8.*

Twenty-first Day.

Preparation.

1. *Who comes?* Christ, a *consuming fire*, who maketh His angels spirits, and His ministers a flame of fire: who came to cast fire on the earth, and what wills He but that it be kindled? *Deut. iv, 24; Heb. i, 7; Luke xii, 49.*

2. *To whom does He come?* To your soul, which is neither cold nor hot, but by your detestable lukewarmness is provoking Him to cast you out of His mouth. *Apoc. iii, 15.*

3. *Why does He come?* To take entire possession of your heart, to fill it with zeal, to soften it to receive His inspirations, to adorn it with the splendor of good works, and impart to it the power of enkindling others.

Aspiration.

O that Thou wouldst rend the heavens, and wouldst come down; the mountains would melt away at Thy presence. They would melt as at the burning of fire, the waters would burn with fire. *Is. lxiv, 1.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as a furnace of love, breathing fire on all sides; see yourself as iron rusty and worthless, plunged into the great fire.

2. Love Him with fervent love, even as the cherubim and seraphim love Him, so that out of love for Him you become all on fire and melt with love, and enkindle and inflame all around you.

3. Beg of Him perfect peace, so that resting in Him as in your place of repose you may be had among the truly peaceful, who shall be called the children of God.

ASPIRATION.

Can a man hide fire in his bosom, and his garments not burn? *Prov. vi, 27.*

Twenty-second Day.

PREPARATION.

1. *Who comes?* Christ the most skilful *Physician,* who surely hath borne our infirmities and carried our sorrows; and we have thought Him as it were a leper, and as one struck by God and afflicted, by whose stripes we are healed. *Is. liii, 4, 5.*

2. *To whom does He come?* To a man, who, by sin going down from Jerusalem to Jericho, fell among robbers, who also stripped him, and having wounded him went away leaving him half dead. *Luke x, 30.*

3. *Why does He come?* That, like the good Samaritan, coming near, He might bind up your wounds, pouring in the oil of mercy, and the wine of His blood, and take care of you until you grow strong again. *Luke x, 30, 34.*

ASPIRATION.

Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed. *Matt. viii, 8.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, as a most devoted physician, pouring from His hands and His feet copious streams of sacred blood for a bath to cleanse your soul; see yourself like that infirm man at the sheep-pool, lying for so many years in infirmity.

John v, 5.

2. Desire earnestly to languish with love, by withdrawing yourself from created things, and like a sick man wisely avoid what before pleased you; now as an invalid do not go to unlawful things, nor stand up erect through pride, but lie low through humility.

3. Beg of the Lord the virtue of obedience, that you may imitate Him, who for your salvation humbled Himself, becoming obedient unto death, even to the death of the cross.

Phil. ii, 8.

ASPIRATION.

Lord, behold he, whom Thou lovest, is sick. Say to my soul: I am your salvation.

John xi, 3; Ps. xxxiv, 3.

Twenty-third Day.

PREPARATION.

1. *Who comes?* Christ, the *pearl* of greatest price, for which if a man should give all the substance of his house, he shall despise it as

nothing; for all gold, in comparison of it, is as a little sand, and silver in respect to it shall be counted as clay. *Cant. viii, 7; Wis. vii, 9.*

2. *To whom does He come?* To a foolish merchant, who for a handful of barley, and a piece of bread, bartered this priceless gem. *Ez. xiii, 19.*

3. *Why does He come?* That having found this one precious pearl, you may now wisely sell all that you have and buy it. *Matt. xiii, 46.*

ASPIRATION.

Put me (saith the Lord) as a seal upon your heart to love Me, as a seal upon your arm to work for me. *Cant. viii, 6.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, as that which is holy given to dogs; and as a pearl cast before swine; see yourself as a brute animal which neither merits nor knows its price. *Matt. vii, 6; Job xxviii, 13.*

2. Desire out of love to seek Him earnestly; which you will do if you contemplate His perfections that attract you to love Him; if you beg for light to know Him better; if you ask your spiritual director about Him and the way of seeking Him; and if you do not rest in anything outside of God.

3. Beg of the Lord the virtue or the gift of prayer, by which, always seeking His face, you may so ask that it shall be given to you; so seek that you shall find; so knock that it shall be opened to you. *Ps. civ, 4; Matt. vii, 7.*

ASPIRATION.

Rejoice with me, because I have found the coin which I had lost. *Luke xv, 9.*

Twenty-fourth Day.

REPARATION.

1. *Who comes?* Christ, the *tree of life*, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree are for the healing of the nations. *Apoc. xxii, 2.*

2. *To whom does He come?* To the vineyard of the foolish man, which was all filled with nettles, and thorns of earthly desires had covered it: which had long been expected to bring forth grapes, and it brought forth wild grapes. *Prov. xxiv, 30; Is. v, 2.*

3. *Why does He come?* That being engrafted in this tree of life, you might bring forth the fruits of the Holy Spirit, which are charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency and chastity. *Gal. v, 22, 23.*

Aspiration.

Let my beloved come into His garden and eat the fruit of His apple trees. All the fruits, the old and the new, my beloved, I have kept for Thee. *Cant. v., 1; vii, 13.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as a most beautiful and fruitful vine : see yourself as a branch drawing from it the sap of grace, by which you will be able to put forth the leaves of holy words, the flowers of good desires, and the fruits of pious actions. *John v 15.*

2. Desire out of love to labor unceasingly, to let no occasion of profiting slip by, lest later on, the Lord having vainly expected fruits of you this year also, should finally order you to be cut down and cast into the fire. *Luke xiii, 7.*

3. Beg of the Lord the virtue of unwearying carefulness, that having your soul always in your hands, you may not cease to root out vices and cultivate virtues. *Ps. cxviii, 109.*

Aspiration.

I sat down under His shadow, whom I desired, and His fruit was sweet to my palate. *Cant. ii, 3.*

Twenty-fifth Day.

Preparation.

1. *Who comes?* Christ, the *Leader of the nations*, and the Lord of Hosts, who came not to send peace but the sword: who overcame the strong man armed, and took away all his armor wherein he trusted.

Is. lv, 4; Matt. x, 34; Luke xi, 21, 22.

2. *To whom does He come?* To His soldier, a deserter, who by the greatest perfidy went over to the camp of the enemy, or at least halted between two sides, swearing by the Lord, and swearing by a false god.

III. Kings xviii, 21; Soph. i, 5.

3. *Why does He come?* To gird about your loins with truth, to put on you the breast-plate of justice, to give you the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one; to provide you with the helmet of salvation, and the sword of the spirit, which is the word of God.

Eph. vi, 14, 16, 17.

Aspiration.

The Lord putteth an end to wars, the Lord is His name. He hath set His camp in the midst of His people, to deliver us from the hand of all our enemies. *Judith xvi, 3, 4.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, as the most devoted leader, teaching your hands to fight, and your fingers to war; see yourself as a private soldier and a coward, but now determining to fight for Him alone. *Ps. xcliii, 1.*

2. Desire out of love to uphold the cause indefatigably, so that laboring as a good soldier of Christ you may bear willingly and cheerfully hunger, thirst, cold, heat and all the other hardships of the Christian warfare. *II. Tim. ii, 3.*

3. Beg of the Lord the virtue of mortification and self-denial, that you may so run not as at an uncertainty, so fight not as one beating the air; but may chastise your body, and bring it into subjection. *I. Cor. ix, 26, 27.*

ASPIRATION.

As the Lord liveth, and as my Lord the King liveth, in what place soever Thou shalt be, O Lord, my King, either in death or in life, there will Thy servant be. *II. Kings xv, 21.*

Twenty-sixth Day.

PREPARATION.

1. *Who comes?* Christ, the *fountain of life*, the fountain open to the house of David and to the inhabitants of Jerusalem, for the

washing of the sinner; and he that thirsteth, let him come; and he that will, let him take the water of life freely.

Ps. xxxv, 10; Zach. iii, 1; Apoc. xxii, 17.

2. *To whom does He come?* To one of the foolish persons who have forsaken this fountain of living water, and have digged for themselves cisterns, broken cisterns, that can hold no water. *Jer. ii, 13.*

3. *Why does He come?* That drinking of this water, you may not thirst forever; but that this water may become in you a fountain of water springing up into life everlasting.

John iv, 13, 14.

Aspiration.

My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? *Ps. xli, 2.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as a fountain of living water, pouring out the waters of the spirit upon the thirsty and dry ground of your soul: see yourself as another Samaritan, asking of Him again and again: Lord, give me this water, that I may not thirst. *Is. xliv, 3; John iv, 15.*

2. Desire out of love to seek with eagerness that, for desire of virtue, you may grow faint, as it were, with thirst for heavenly things, and delight in no earthly thing.

3. Beg of the Lord the virtue of humility, because the Lord sends forth springs in the vales, in the midst of the hills the waters shall pass; that is, He giveth grace to the humble but resists the proud.

Ps. ciii, 10; I. Pet. v, 5.

ASPIRATION.

Let us draw waters with joy out of the Saviour's fountains. *Is. xii, 3.*

Twenty-seventh Day.

PREPARATION.

1. *Who comes?* Christ, the *hunter of hearts*, whose arrows never turned back. The sharp arrows of the mighty, with coals that lay waste. *II. Kings i, 22; Ps. cxix, 4.*

2. *To whom does He come?* To your soul, as to one of the roes that abide in the woods, straying among the thorn-bushes of this world, and avoiding the darts that might bring you to your senses. *II. Kings ii, 18.*

3. *Why does He come?* That, brought down with the dart of His love, you may at length yield to the hunter; and wounded, you may wound, and struck, you may strike other wild and wayward souls.

Aspiration.

He will make my feet like the feet of harts; and He, the conqueror, will lead me upon my high places singing psalms. *Hab. iii, 19.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as an archer, who hath bent his bow, and set you as a mark for His arrows; He hath shot into your veins the daughters of his quiver, which are the darts of love. *Lam. iii, 12, 13.*

2. Desire out of love to run quickly, not fleeing, but pursuing with eager steps, your hunter, if by any means you may apprehend, wherein you are also apprehended by Christ Jesus. *Phil. iii, 12.*

3. Beg of the Lord a most ardent zeal for souls, that you may be a stout hunter before the Lord, and may have something of your hunting to offer Him, that His soul may bless you. *Gen. x, 9; xxvii, 19.*

Aspiration.

Thy arrows are fastened in me; and Thy hand hath been strong upon me.

Ps. xxxvii, 3.

Twenty-eighth Day.

Preparation.

1. *Who comes?* Christ, the *Redeemer*, who not with corruptible things as gold and silver redeemed you from your vain conversation; but with His precious blood, as of a lamb unspotted and undefiled. *I. Pet. i, 18, 19.*

2. *To whom does He come?* To the captive daughter of Sion, sitting by the waters of Babylon and weeping; who was sold for nought and shall be redeemed without money. *Ps. cxxxvi, 1; Is. lii, 3.*

3. *Why does He come?* To forgive you all your iniquities and to heal all your diseases; to redeem your life from destruction, and to crown you with mercy and compassion.

Ps. cii, 3, 4.

Aspiration.

For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest till her Just One come forth as brightness, and her Saviour be lighted as a lamp. *Is. lxii, 1.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as your Redeemer, who by His Cross has overcome the yoke of your burden, the rod of your shoulder, and the sceptre of your oppressor; see yourself as a captive, restored by His grace to the glorious liberty of the children of God. *Is. ix, 4; Rom. viii, 21.*

2. Desire out of love to dare great things, so that moved and impelled by God, who spared not even His own Son, but delivered Him up for us all, you may be bold enough to ask great things and undertake hard things for His sake. *Rom. viii, 32.*

3. Beg of the Lord the virtue of fraternal charity, that as He laid down His life for you, so you may likewise lay down your life for the brethren. *I. John iii, 16.*

Aspiration.

Behold, God is my saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. *Isa. xii, 2.*

Twenty-ninth Day.

Preparation.

1. *Who comes?* Christ, who is in Himself the *source of all good* which God shows us,

and to which He invites all, saying: hearken diligently to me, and eat that which is good, and your soul shall be filled with fatness.

Exod. xxxiii, 19; Is. v, 20.

2. *To whom does He come?* To a most wretched creature, whom evils without number have surrounded, who foolishly calls evil good, and good evil. *Ps. xi, 13; Is. xxxv, 20.*

3. *Why does He come?* To show you what is good and what the Lord requires of you; to satisfy your desire with good things; and to place you over all His goods.

Mich. vi, 8; Ps. cii, 5; Matt. xxiv, 47.

Aspiration.

For what have I in heaven? And besides Thee, what do I desire upon earth? For Thee my flesh and my heart have fainted away: Thou art the God of my heart, and the God that is my portion forever. *Ps lxxii, 25, 26.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, as the treasure of infinite goodness; see yourself as an abyss of miseries, receiving of His fulness every best gift and every perfect gift. *John i, 16; James i, 21.*

2. Desire out of love to bind Him to yourself indissolubly, that you may always hold fast to God in mind and heart ; and that nothing may separate you from the love of Christ.

Rom. viii, 39.

3. Beg of the Lord a continual exercise of the presence of God, that walking before Him, you may be perfect : that, as His delight is to be with the sons of men, so your delight may be to be with the Son of God.

Gen. xvii, 1 ; Prov. viii, 31.

ASPIRATION.

Having all things together in Thee alone, the light of my eyes, the comfort of my life, I ought not to let Thee go from me.

Tob. x, 4, 5.

Thirtieth Day.

PREPARATION.

1. *Who comes?* Christ, the most watchful *Shepherd* of souls, who knows His sheep and gives His life for His sheep ; but now He comes to seek and visit them, as the shepherd visits his flock. *John x, 14, 15 ; Ez. xxxiv, 11, 12.*

2. *To whom does He come?* To His foolish little sheep, wandering in the wilderness of this world and exposed to attacks of wild beasts and robbers.

3. *Why does He come?* To find you, and when He hath found you, he lays you upon his shoulders rejoicing, and calling together the angels and saints, says: Rejoice with me because I have found my sheep, which was lost.

Luke xv, 5, 6.

ASPIRATION.

I have gone astray like a sheep that is lost, seek Thy servant, because I have not forgotten Thy commandments. *Ps. cxviii, 176.*

THANKSGIVING.

1. Behold with the eyes of faith Christ in your heart, as a most loving shepherd who feeds you with His flesh and gives you His blood to drink. See yourself as a sheep of His pasture, who, through His kindness, hears His voice and follows Him. *Ps. xcix, 3; John x, 16.*

2. Desire out of love to become a holocaust of a sweet odor, so that you may determine to do with yourself spiritually what was done to a victim: it was separated from the flock, bound, slain, flayed, washed, divided into pieces and burned upon the altar.

3. Beg of the Lord the virtue of religion, that you may offer to God, to whom you belong wholly, worship, honor, and exterior and interior reverence, and may most sincerely devote yourself to Him.

ASPIRATION.

The Lord ruleth me as a shepherd, and I shall want nothing. He hath set me in a place of pasture, He hath brought me up by the water of refreshment, He hath converted my soul.

Ps. xxii, 1, 2, 3.

Thirty-first Day.

PREPARATION.

1. *Who comes?* Christ, the *pattern* of all sanctity and virtue, which of old was shown on Mount Calvary, and is now daily shown in the Eucharist; to which all the elect should be made conformable. *Exod. xxv, 40; Rom. viii, 29.*

2. *To whom does He come?* To His own image and likeness, in which by sin the gold has become dim, the finest color is changed; because when man was in honor, he did not understand, he is compared to senseless beasts, and is become like to them.

Gen. i, 26; Lam. iv, 1; Ps. xlviii, 13.

3. *Why does He come?* That with open face beholding the glory of the Lord you may be transformed into the same image from glory to glory, as by the Spirit of the Lord.

II. Cor. iii, 18.

Aspiration.

May it please my Lord to go before His servant: and I will follow in His footsteps until I come to my Lord. *Gen. xxxiii, 14.*

Thanksgiving.

1. Behold with the eyes of faith Christ in your heart, proposing to you the example of His life, that you may look and do according to it: see yourself as an unskilful painter drawing the first lines in imitation, but one day to bear the image of the heavenly even as you have borne the image of the earthly.

Exod xxv, 40; I. Cor. xx, 49.

2. Desire out of love to become perfectly like Him, that you may put on, as far as man can, the perfections of God; and that you may imitate His virtues, especially those shown in the Eucharist: charity, humility, and obedience.

3. Beg of the Lord a complete conformity with the divine will; that God may boast of you, saying: I have found a man according to my own heart, who shall do all my will.

Acts xiii, 22.

Aspiration.

With Christ I am nailed to the Cross. And I live, now not I; but Christ liveth in me.

Gal. ii, 19, 20,

League Services.

It is not required to hold any public League services; still it is a great help to the devotion of the Associates, and in strict accordance with our practices of mutual prayer to meet together and offer prayers in common.

First Friday or Other Evenings.

Order of Services.

The most proper evening League service is what is called the "Choral Service," on page 233. Even where it is not possible to chant the Litanies and other prayers, it is well to recite them, adding—

1. Opening prayers, page 182.
2. Litany, page 233; then the usual—
   - *a.* League notifications.
   - *b.* Special thanksgivings, from the *Messenger*.
   - *c.* Special intentions, followed by a decade of the beads with prayer, page 183.
   - *d.* Monthly or weekly sermon.

On First Friday evenings this latter should be on the General Intention, as explained in the *Messenger*, with the prayer on page 183. Suitable topics for the weekly instructions will also be found in the *Messenger*, or in some of the standard League works known as the *Sacred Heart Library*.

Where it is permitted, the services should conclude with Benediction of the Blessed Sacrament, followed by a League hymn.

In the name of the Father, and of the Son and of the Holy Ghost.

R. Amen.

Jesus, meek and humble of Heart;

R. Make my heart like unto Thine.

O sweetest Heart of Jesus, we implore;

R. That we may love Thee ever more and more.

Let us pray.

May Thy Holy Spirit, we beseech Thee, O Lord, light up in our hearts that fire which our Lord Jesus Christ came to cast on earth and desired so earnestly to see enkindled.

R. Amen.

Thy Kingdom come.

R. Thy Kingdom come.

Let us pray.

O Lord Jesus Christ, who hast promised that wherever two or three shall be gathered together in Thy name Thou wilt be there in the midst of them, look down with compassion and mercy and love upon us, who are now united before Thee, in the lowliness of our hearts, to honor Thy Sacred Heart, and in the desire to make it known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessing and inflame them with Thy love. Amen.

Sweet Heart of Jesus, be my love.

R. Sweet heart of Mary, be my salvation.

Litany or Hymn.

Particular Intentions Recommended.

A Decade of Hail Marys.

PRAYER FOR PARTICULAR INTENTION.

We beseech Thee, O Lord, mercifully to hear our prayer for all those intentions which have this month been recommended to us by the piety of our fellow-members of the League. They desire in the sincerity of their hearts to prefer the interests of Thy glory before their own necessities, and they pray rather for the triumph of Thy Kingdom than for their own good. Yet, Lord, we know well that Thou art infinitely rich, and art not outdone in generosity. We beseech Thee, then, to look with especial favor upon these petitions, since they are the desires of those who prefer Thy honor before all. Thou canst read all hearts, Thou knowest each one's need. Grant, therefore, O most merciful Father, a speedy and abundant answer to every prayer which we commend to Thee through the Sacred Heart of Thy divine Son.

Instruction.

[On First Fridays, the General Intention, see *Messenger*.]

PRAYER FOR THE GENERAL INTENTION.

O almighty and eternal God, great indeed is the honor which Thou dost grant to the Apostleship of Prayer, when every month some

especial interest of the Sacred Heart is, by Thy Holy Church herself, committed to our zeal. Permit not, O Lord, that we should be indifferent to the interests of that loving Heart, for which Thou dost deign to ask our prayers. Do Thou Thyself teach us to pray fervently, and grant the petition, which we offer Thee in union with all our Associates, throughout the whole world.

O Jesus, through the immaculate heart of Mary, I offer Thee the prayers, works and sufferings of this day for all the intentions of Thy divine Heart, in union with the holy sacrifice of the Mass; and in particular for the Intention recommended to the Apostleship of Prayer this month, viz.: (Mention the Intention.)

Hymn.

Benediction of the Blessed Sacrament.

During Benediction it is customary to read an Act of Consecration, page 196, or of Reparation, page 243. After Benediction recite the

"Divine Praises," page 2.

In some Centres it is customary after the instructions, to read the following prayers:

For the Associates.

Look down, O eternal Father, upon this Thy family of the Apostleship of Prayer, which, though scattered through all the nations of the earth, is still united in the common desire to spread the devotion to the Sacred Heart,

and to make Thy Kingdom come. Behold, O Lord, from how many million hearts the Morning Offerings ascend to Thee. Deign to accept them in the odor of sweetness and make them fruitful in salvation for the souls of sinners. Listen to the pleadings of that divine interceding Heart, in union with which we pray. Forget not the bitter agony which He has endured, and let not His precious blood be shed in vain. May His patient love prevail over our ingratitude, and bring all sinners in true repentance to Thy feet. Grant also, that the Holy League may daily grow in numbers and in fervor, and spread its influence through all hearts.

Prayer for the Dying.

O most merciful Jesus, lover of souls, we pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thy blood the sinners of the whole world, who are now in their agony and are to die this day.

R. Amen.

V. Heart of Jesus, by Thine agony,

R. Have pity on the dying.

Add the prayers for the dead, page 18.

Then, unless Benediction is to follow, *Benedictio Dei Omnipotentis, etc.*

First Friday Mornings.

In country parishes, in community chapels, and even in many city parishes, it is not practicable to hold evening services. In such Centres, it is customary to have some devotions after Mass. The famous privilege of saying the Votive Mass of the Sacred Heart on the First Friday, is granted for churches in which some special exercises of piety in honor of the Sacred Heart are held on that morning. The following programme will be found useful :

Prayers, page 182
Particular Intentions, decade and prayer, page 183.
Short Instruction (General Intention). Prayer, page 183.
Hymn, with Benediction, or
Prayers, page 184, and Blessing.

Establishing the League.

Although the nature and practices of the League should be explained at all the Masses of the day of its establishment, it is most desirable that a general meeting of the congregation should be called for an evening service.

As the chief object of this meeting is to give a full account of the origin, name, practices and advantages of the League, the devotions should be as short as possible, simply an opening prayer, page 182, followed by a hymn, sermon, or explanation, and Benediction. It is not advisable to enroll members at this service, that being the proper work of the Promoters. The following Act of Consecration may be read during the Benediction :

Consecration of Associates.

O, infinitely bountiful Heart of our loving Jesus, who, notwithstanding that Thou owest

us nothing, hast joined all Thy interests with ours, and who, after having shed on Calvary the last drop of Thy precious blood, givest Thyself up entirely to us daily in the Holy Eucharist; behold us prostrate at Thy feet, desirous of making some return for Thy immense charity.

We offer Thee the complete and perfect gift of our own hearts, and by uniting our aspirations to Thine, we hope to be more faithful friends of Thine, and to work with all our might to fulfil Thy desires.

We wish, therefore, O adorable Heart of Jesus, to join the Apostleship of Prayer, in order to honor Thee in spirit and in truth, and we unite ourselves to the devoted Associates of this League of zeal, who unceasingly labor in all parts of the world to establish and advance the reign of Thy love.

This, O Sacred Heart, shall be henceforth the chief object of all our desires; for this we unite our prayers, works, and sufferings to those prayers which Thou offerest unceasingly to the eternal Father for the conversion of sinners, the sanctification of the just, and the triumph of the holy Church.

As Thou, O Jesus, hast inspired us with the desire to offer Thee this holocaust, do Thou, we beseech Thee, grant us the necessary strength and grace to persevere to the end. Amen.

Blessing the Badge.

The ceremony of blessing and distributing Badges publicly, from time to time, among newly received Associates, may be made very impressive. The programme given on page 181 may be followed, and the form of blessing is like that used for blessing the Crosses, page 190, substituting *imagines* for *statuas* and *pingi* for *sculpi*.

V. O sweetest Heart of Jesus, we implore.
R. That we may ever love Thee more and more.

Let us pray.

May Thy Holy Spirit, O Lord, light up in our hearts that fire, which our Lord Jesus Christ came to cast on earth, and desired so earnestly to see enkindled.

R. Amen.
V. Sweet Heart of Jesus, be my love.
R. Sweet Heart of Mary, be my salvation.

This is repeated three times.

V. Thy Kingdom come.
R. Thy Kingdom come.

Let us pray.

O Lord Jesus Christ, who hast promised that wherever two or three shall be gathered together in Thy name Thou wilt be there in the midst of them, look down upon us with compassion and mercy and love, who are now united before Thee, in the lowliness of our hearts, to honor Thy Sacred Heart, and in the desire to make

it known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessing and inflame them with Thy love. *R.* Amen.

Hymn, during which Badges are blessed, page 196.

The Badge is then given at the altar-rail to *new* Associates only, who should show their Certificates of Admission, in proof of their membership.

Accipe signum Foederationis in nomine Patris et Filii et Spiritus Sancti. Amen.

Receive the Badge of the League in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When all have received their Badges, turning to the new Associates, he says:

Auctoritate mihi concessa, ego vos recipio et adscribo Apostolatui Orationis vosque participes facio omnium gratiarum, indulgentiarum, privilegiorum, bonorumque spiritualium ejusdem Apostolatus, in nomine Patris et Filii et Spiritus Sancti. Amen.

By the authority committed to me, I receive and enroll you in the Apostleship of Prayer, and I make you sharers in all the graces, indulgences, privileges, and spiritual benefits of the same Association, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Benedictio Dei Omnipotentis, etc.

The Sunday for Communion of Reparation.

The prayers in the following service are meant for those who make the Communion of Reparation in common, but may also be used for Communions of Reparation made at any time.

Begin with the Divine Praises, page 2.

Act of Reparation.

Behold, O divine Heart of Jesus, we humbly kneel before Thee, and offer Thee all the praise and adoration of the immaculate heart of Mary, of all the angels and saints in heaven, and of the entire Church upon earth, and desire that Thou mayest be thus adored, praised and revered by every creature through all eternity. We return thanks to Thee for all the gifts of nature, grace and glory, which are unceasingly being poured forth from Thee, who art the fathomless source of all good. In union with all loving souls we desire to make reparation for all unbelievers, and for all the ingratitude, coldness, indifference, sacrileges, and offences which Thou dost receive from mankind in the most holy sacrament of the altar. We humbly beseech Thee graciously to accept, in satisfaction for all these irreverences, our faith, our hope and our love, and mercifully to hear our prayers.

V. Sacred Heart of Jesus, have mercy on Thy holy Church, have mercy on all spiritual and temporal powers, and on all the faithful.

R. We humbly beseech Thee to hear us.

V. Sacred Heart of Jesus, have mercy upon all the members of this League which is consecrated to Thy honor and glory.

R. We humbly beseech Thee to hear us.

V. Sacred Heart of Jesus, we commend to Thee our particular intentions.

R. We humbly beseech Thee to hear us.

V. Sacred Heart of Jesus, have mercy on the souls of the faithful departed, and particularly on those who during their lifetime belonged to this League.

R. We humbly beseech Thee to hear us.

The Eucharistic Reparation, page 51.

Protestation of Devotion.

O Sacred Heart of Jesus, humbly prostrate before Thee, we come to renew our consecration, with the resolution of repairing, by an increase of love and fidelity towards Thee, all the outrages unceasingly offered Thee. Yes, we solemnly promise: The more Thy mysteries are blasphemed, the more firmly we shall believe them, O Sacred Heart of Jesus. The more impiety endeavors to extinguish our hopes of immortality, the more we shall trust in Thy Heart, sole hope of mortals. The more hearts resist Thy divine attractions, the more we shall love Thee, O infinitely amiable Heart of Jesus. The more Thy divinity shall be attacked, the

more we shall adore it, O divine Heart of Jesus. The more Thy holy laws shall be ignored and transgressed, the more we shall observe them, O most holy Heart. The more Thy sacraments shall be despised and abandoned, the more we shall receive them with love and respect, O most liberal Heart of Jesus. The more Thy adorable virtues shall be forgotten, the more we shall endeavor to practise them, O Heart, model of every virtue. The more the devil labors to destroy souls, the more we shall be inflamed with desire to save them, O Heart of Jesus, zealous lover of souls. The more pride and sensuality tend to destroy self-denial and love of duty, the more generous we shall be in overcoming ourselves, O Heart of Jesus. O Sacred Heart, give us so strong and powerful a grace that we may be Thy apostles in the midst of the world, and Thy crown in a happy eternity. Amen.

Promoters' Meetings and Councils.

Promoters should meet together once a month to confer with the Director about the advancement of League work among their Associates. Where they are few in number this meeting may be considered a Council ; where they are many, besides the monthly meeting of all the Promoters, there should be a meeting of some special Promoters or officers to act as a Committee or Council for managing all that pertains to the League. As these meetings are not purely devotional, when possible they should be held in a hall or in some place apart from the church. They should always open and close with prayer, and the following order of exercises will be found useful :

1. Opening prayer, page 182.
2. Hymn, or Litany, page 233.
3. Notices about League work.
   - *a.* Summary of Promoters' Reports ;
   - *b.* Reports of Secretary and Treasurer ;
   - *c.* Special Intentions, Thanksgivings ;
   - *d.* Services, Projects, Celebrations, etc.
4. Instruction.
5. Hymn and closing prayer.

The *League Leaflets*, *Messenger*, *Supplement* and other League Prints and supplies should be distributed during these meetings, at a time most convenient for the Director and his officers.

The meeting should be short, and the instruction should be given on the Intention for the coming month from the *League Director*, or, from the "Director's Review" in the *Messenger*. It should be in the most practical and familiar style. The proper aim of these meetings or Councils is to give a new impulse to the zeal of the Promoters.

Promoters' Renewal.

O Jesus, our loving Master and Redeemer, we have already consecrated ourselves to Thee by promising to unite with Thee in the divine Apostleship which Thou art ever exercising in the holy tabernacle for the progress of the just and for the conversion of sinners, heretics and unbelievers. Thou hast deigned to bless our efforts and to make our humble ministrations a medium of grace to thousands of needy souls.

Be Thou forever praised, most gentle Saviour, because Thou hast enabled us to repair our own sins and ingratitude by helping others to offer the prayers, works and sufferings of the day to Thy eternal Father, in union with Thine own ever living intercession in heaven; in union with the holy sacrifice of the Mass; in union with Thy prayers in our tabernacles; in union with the heart of Thy immaculate Virgin Mother Mary, in order to bring about Thy reign in the hearts of all men.

O Jesus, hear us; Jesus, graciously hear the intercession of our Mother Mary, of our many patrons, and of our great model, St. Francis Xavier. Confirm our resolution; accept our humble offering. Give us abundantly of Thy love, and help us to repair our own sins and the sins of others by our zeal in this Apostleship, which we wish to exercise with Thee on earth, until we shall be united with Thee in heaven.

Promoters' Receptions.

Though no ceremony is needed for conferring the Diploma and Indulgenced Cross on Promoters, still Local Directors will welcome the opportunity of receiving worthy candidates publicly and with due solemnity. The office of the Promoters and their faithful work entitle them to the particular consideration of the whole Centre, and the recognition of their services will benefit all. The ceremony of the Promoters' Reception is a means of enlisting others in the same work of zeal.

In order to receive the Diplomas and Crosses in good time, Directors should send to the Central Direction the names of candidates who have passed their six months' probation successfully.

The *Choral Service*, page 233, or the order of exercises given on page 181 may be followed for this ceremony, but the following programme is commonly used :

Opening Prayers, page 182.

Hymn.

Sermon.

Hymn, during which—

Blessing of Crosses.

Distribution of Diplomas and Crosses. Then—

Act of Consecration.

Benediction of the Blessed Sacrament.

Hymn.

Blessing the Crosses.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui sanctorum tuorum effigies sculpi—aut pingi—non reprobas, ut quoties illas corporis oculis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur, has quaesumus, sculpturas—aut imagines—in honorem et memoriam Sanctissimi Cordis Unigeniti Filii tui adaptatas, bene ✠ dicere et sancti ✠ ficare digneris; et praesta ut quicumque eas gestando Unigenitum Filium tuum suppliciter colere et honorare studuerit, illius meritis et obtentu, a te gratiam in praesenti, et aeternam gloriam obtineat in futurum, per eundem Christum Dominum nostrum. Amen.

The Crosses are then sprinkled with holy water.

After the sermon the Promoters should be called to the altar rail, in the order in which their Diplomas and Crosses shall have been arranged, so that there may be no confusion in the distribution. To make this easier, the candidates should occupy front pews. Diplomas should be inscribed with the names of candidates in the order in which they are called.

No formula is needed for conferring the Crosses, but the following may be used :

Receive this Cross, and wear it on your heart in honor of the Sacred Heart of Jesus.

For conferring the Diplomas.

Receive this Diploma by which you become a Promoter of the Apostleship of Prayer, in League with the Sacred Heart of Jesus.

When there are many to be received, the general formula given on page 198 will do.

During this distribution a hymn is sung, followed by the

Promoters' Act of Consecration.

Most sweet Jesus, who hast deigned to make known to us the riches of Thy Heart ; in thanksgiving for Thy numberless benefits, above all for the Holy Eucharist, and for the love which moves Thee to immolate Thyself daily on our altars for our salvation ; in reparation for the outrages heaped upon Thee in this mystery of Thy boundless love ; in union with the divine apostleship which Thou dost exercise in the holy tabernacle for the good of souls, I devote myself entirely to Thy Most Sacred Heart for God's glory and the salvation of souls ; for this purpose I consecrate to Thee all that belongs to me, and I promise to spread

the worship and promote the interests of Thy divine Heart as far as may be in my power.

Moreover, I choose the Blessed Virgin Mary, Queen of Apostles, for my Mother, proposing especially to imitate her tender love for sinners; and I promise to promote with all my might, devotion to her Immaculate Conception and her compassionate heart.

I beseech Thee, therefore, most sweet Jesus, of Thine infinite goodness, to deign to accept this sacrifice in the odor of sweetness; and as Thou hast inspired me with the desire to offer it to Thee, so Thou wilt likewise grant me abundant grace to fulfil it.

The Director then says to the kneeling Promoters:

"Receive these Crosses and carry them on your hearts. Let them ever remind you of the love wherewith the Heart of Jesus has loved you, and of the devotedness you owe to Him in return."

And immediately after:

"Receive these Diplomas, by virtue of which you shall henceforth be Promoters of the Apostleship of Prayer, in League with the Sacred Heart of Jesus. Our Holy Father the Pope grants to you twenty-four plenary indulgences every year on your Patrons' Days, and an indulgence of 300 days each time you shall confer together with the others in order to promote the divine glory."

Then follows the priest's blessing—*Benedictio Dei Omnipotentis, etc.* Hymn and Benediction.

Consecrations.

The following Acts of Consecration, if made from time to time about once a year, will help to keep alive the fervor of the Associates. They may be introduced into the *Choral Service*, or into any of the League services given above.

Consecration of a Parish.

O Jesus, who to console the sorrows of Thy Church and to heal the ills of society, hast deigned to reveal more fully to us, in these evil days, the immense love of Thy Heart; O divine Lord of Hosts, leader of the army of the elect, who hast made of this Heart the symbol and organ of Thy love, the sign of salvation, around which Thy faithful servants must rally to combat successfully against the league of Thine enemies, deign to receive the homage and desires of Thy servants, who wish to answer Thy invitation and co-operate to bring about Thy merciful designs.

We come, therefore, to consecrate entirely to Thy divine Heart ourselves, our families, our dwellings, all that we are and all that we have. Already, O Jesus, we belong wholly to Thee, since we have nothing which we do not owe to Thy love. But we wish henceforth, to belong to Thee by a new title; to put ourselves more than ever under Thy happy rule; to keep our eyes constantly fixed

upon Thy Heart, to imitate Thy virtues, reproduce in ourselves Thy sentiments, to take Thy desires for our rule of life, and use all our influence for the triumph of Thy divine interests.

If among us too many of those upon whom Thou hast heaped Thy benefits reward Thee only by the blackest ingratitude, despise Thy goodness and resist Thy love, we trust to repair their unfaithfulness by more generous loyalty, and by our devoted homage, make amends for their outrages.

Consecration of Families.

To be read by the officiating Priest or by the head of the family, the others repeating the responses.

Priest. Divine Heart of Jesus, behold us prostrate before Thee, in deepest gratitude for all Thy blessings and with fervent love for Thy unspeakable goodness. In the name of Mary, our Mother in heaven, sweet Heart of Jesus, have pity on us.

R. In the name of Mary, our Mother in heaven, sweet Heart of Jesus, have pity on us.

O Jesus, to make answer to Thy call, and to hasten the rule of Thy adorable Heart over society in our country, we consecrate to Thee, under the protection of the immaculate heart of Mary and the patronage of St. Joseph, our entire family. May our home, like that of Nazareth, be the lasting abiding-place of honor,

faith, charity, labor and prayer, and of household order and peace. Be Thou the sovereign rule of all our actions and the watchful protector of all our interests.

R. Be Thou the sovereign rule of all our actions and the watchful protector of all our interests.

We consecrate to Thee, O loving Jesus, the trials and the joys, and all the happenings of our family life; and we beseech Thee to pour out Thy best blessings on all its members, absent and present, living and dead. We entrust them forever to the watchfulness of Thy divine Heart; and, if one among them should ever have the unhappiness to grieve Thy holy love, we now make atonement for the sin. For the honor of Thy Sacred Heart, O Jesus, accept our reparation and grant him mercy.

R. For the honor of Thy Sacred Heart, O Jesus, accept our reparation and grant him mercy.

We pray Thee, also, for all the families of the world: guard the cradle of the new-born babe, the schools of our children, the vocations of our sons and daughters; be strength to the weak, a staff to old age, support to the widow, a father to orphans. Do Thou Thyself watch in every home at the pillow of the sick and the dying.

R. Do Thou Thyself watch in every home at the pillow of the sick and the dying.

But, most of all, O Jesus, we beseech Thee, in the fulness of Thy mercy and love, to aid us in the hour of death; then, more closely than ever before, unite us to Thy divine Heart and the immaculate heart of Thy gracious Mother; be our shelter and our refuge, and our resting-place; and when, one after the other, we shall have fallen asleep in Thy blessed bosom, O Jesus, may each of us in Paradise find again all his family united in Thy Sacred Heart. Amen.

R. O Jesus, may each of us in Paradise find again all his family united in Thy Sacred Heart. Amen.

Consecration of Children.

(To be said by the priest or teacher, or by one of the family, the children answering).

Divine Heart of Jesus, behold us prostrate in Thy sight to give Thee our love and consecrate ourselves to Thee forever. In the name of Mary, our Mother in heaven, sweet Heart of Jesus, have pity on us.

R. In the name of Mary, our Mother in heaven, sweet Heart of Jesus, have pity on us.

O good and most loving Jesus, during the days of Thy mortal life, Thou wast pleased to bless little children, and didst allow them to

press close to Thee, saying to the bystanders: *Suffer the little ones to come unto me, and forbid them not.* We thank Thee, O good Jesus, for Thy great love towards us, and we offer Thee in return our whole heart and all our love.

R. We thank Thee, O good Jesus, for Thy great love towards us, and we offer Thee in return our whole heart and all our love.

O good and most loving Jesus, Thou delightest in the prayers of children and dost listen to their innocent desires. On this beautiful day, more than ever, give ear to their wishes and grant their requests. Together let us say: Heart of Jesus, bless our parents, our relatives and our teachers.

R. Heart of Jesus, bless our parents, our relatives and our teachers.

Heart of Jesus, bless our companions, and pardon poor sinners.

R. Heart of Jesus, bless our companions, and pardon poor sinners.

Divine Heart of Jesus, we pray Thee, also, for the children of the whole world; guard the cradle of the infant, the school of children, the vocation of youth; be Thou Thyself the support of poor children and a father to or hans. But, most of all, O Jesus, Thou fountain of mercy and of love, we beseech Thee, aid us in the hour of death; then, more closely than ever before, unite us to Thy

divine Heart and the immaculate heart of Thy gracious Mother; be our shelter, our refuge, and our resting-place; and when, one after the other, we shall have fallen asleep in Thy blessed bosom, O Jesus, may each of us in Paradise find again all his family united in Thy Sacred Heart.

All together. Heart of Jesus, have mercy on us. Immaculate heart of Mary, pray for us. Great St. Joseph, pray for us. Holy guardian angels, intercede for us Amen.

Consecration of Religious Communities.

O dearest Sacred Heart of Jesus, whence came those words of truly ineffable love: "Come to me, all you that labor and are burdened, and I will refresh you." Relying upon this promise of Thine infinite tenderness and charity, in the trials and hardships of our times, when the universal Church is attacked in her chief Pastor and in her religious children, we betake ourselves to Thee. We have determined to consecrate to Thee forever, solemnly and anew, this our house, ourselves and all that belongs to us. Do Thou graciously look down upon us and accept our vows, that sealed by Thy grace they may ever remain firm and unchangeable.

Wherefore, dearest Jesus, our sovereign Lord and Leader, we, although most unworthy members of this (College, Convent, Academy, House, etc., N. N.), yet trusting in Thy help and grace, offer, devote and consecrate ourselves and our household entirely to Thy most Sacred Heart, and we submit ourselves and all that we have to Thy most holy will.

We call upon our Blessed Lady, Thy Virgin Mother, our Founder N., and the whole court of heaven to witness that this is our intention, our desire, and our firm determination to follow and imitate as closely as possible Thy most Sacred Heart in practising the virtues belonging to our state of life, in order that we may promote Thy glory in ourselves, and make some reparation for all the grievous insults offered to Thee.

We, therefore, implore Thee, dearest Jesus, to protect our house, to guard us Thy servants forever in Thy most Sacred Heart, and to sanctify our labors, our studies, and trials. May we, by Thy grace, advance Thy greater glory, the salvation of souls, and devotion to Thy most Sacred Heart. Amen.

Act of Consecration.

For Associates in Religion.

Ven. de la Colombiére.

O my amiable Redeemer. I give and consecrate myself to Thy Sacred Heart in the most perfect manner of which I am capable.

I have in a manner nailed myself to Thy Cross by the vows of my profession; I renew them in this divine Heart in presence of heaven and earth; and I return Thee thanks for having inspired me to make them.

I own that the yoke of Thy holy service is neither hard nor heavy; I do not find myself embarrassed with my chains; on the contrary, I would wish to multiply them, or rivet them yet closer upon me.

I embrace, then, the dear cross of my vocation, even to my death; it shall be all my pleasure, all my glory and all my delight.

God forbid that I should glory, that I should ever rejoice, save in the Cross of Jesus Christ.

God forbid that I should ever have any other treasure than His poverty, any other delight than His sufferings, any other love than Himself.

No, no, my amiable Lord, never will I separate myself from Thee; and I will attach myself to none but Thee; the narrowest paths of the life of perfection to which I am called give me no alarm, because Thou art my light and my strength.

I hope, then, O Lord, that Thou wilt render me steadfast under all temptations, victorious against the efforts of my enemies, and that Thou wilt stretch out over me that beneficent hand, which has bestowed upon me so many favors, and make me ever more and more liberal toward Thee.

I entreat this of Thee, O my adorable Jesus, by Thy blood, by all Thy wounds, and by Thy Sacred Heart.

Grant that by the consecration which I make to Thee of all that I am, I may become this day entirely renewed in Thy love. Amen.

Short Act of Consecration.

O sweet and most Sacred Heart of Jesus, whence came those words of unspeakable love: "Come to me all you that labor and are burdened, and I will refresh you;" we betake ourselves to Thee, relying on this promise of Thy infinite solicitude and charity, in the troubles and trials of our days, when the universal church in her chief Pastor is persecuted and in many ways afflicted. We have resolved to consecrate solemnly to Thee forever this our congregation and all its members. Look down upon us at this hour and graciously accept our desires, that sealed by Thy grace they may remain firm and unchanged forever. Amen.

The Great Act
OF
Consecration and Reparation
TO THE
Sacred Heart of Jesus.

For the Services on the Feast of the Sacred Heart.

Approved by Decree of the Sacred Congregation of Rites, April 22, 1875, and proposed to all the faithful by the Sovereign Pontiff, Pius IX., for the universal Consecration of June 16, 1875.

The Apostleship of Prayer should have a special affection for this Act. It was drawn up by Father Ramière, and owing to his efforts, our Holy Father, Pius IX., of happy memory, decreed the universal consecration of the Church to the Sacred Heart of Jesus, in 1875.

To be made in presence of the Blessed Sacrament.

O Jesus, my Redeemer and my God, notwithstanding the great love Thou bearest to men, for whose redemption Thou didst shed all Thy precious blood, how do they repay Thee for Thy love! Nay, rather how do they offend Thee, and insult Thee, especially by blasphemy, and by the profanation of holy days! Oh, that I could afford some satisfaction to Thy divine Heart. Oh, that I could make reparation for all the ingratitude and unthank-

fulness which Thou hast to endure from the greater number of mankind. Would that I might be enabled to show Thee how much I desire, in the face of the whole world, to honor Thy adorable Heart, and with my love answer Thy boundless love, and thus increase Thy glory.

Would that I might be enabled to obtain the conversion of sinners, to awaken out of their unconcern so many Christians who, although they enjoy the blessings of belonging to Thy Church, have not the interests of that Church, which is Thy spouse, nor Thy glory at heart. Would, also, that those Catholics, who have not indeed ceased to prove themselves such by external acts of charity, but who, through too great obstinacy in their own opinions, refuse submission to the decisions of the Holy See and cherish sentiments not in accordance with its teachings, may become better advised and convinced that he that heareth not the Church in all things, heareth not God, who is with the Church.

To obtain all these holy desires—to obtain the triumph and lasting peace of the Church, Thy immaculate spouse, and the well-being and prosperity of Thy Vicar on earth, that he may see the fulfilment of his holy intentions—and also that all the clergy may sanctify themselves more and more, and become more pleas-

ing unto Thee—and for all other objects which Thou, O my Jesus, knowest to be conformable to Thy divine will, and in any manner conducive to the conversion of sinners and to the sanctification of the just—that we may obtain the salvation of our souls in the world to come; and, lastly, because I know, O my Jesus, that I am doing that which is pleasing to Thy most loving Heart.

Prostrate at Thy feet, in the presence of the most holy Virgin Mary, and of all the court of heaven, I solemnly recognize that I belong entirely and solely, by all titles of justice and gratitude, to Thee alone, O Jesus Christ, my Redeemer, Thou only source of all my good, both of soul and body. Uniting myself, therefore, to the intention of the Sovereign Pontiff, I consecrate myself and all that belongs to me to Thy Sacred Heart, and I resolve to love and to serve Thee alone, with all my soul, with all my heart, and with all my strength, by making Thy will mine, and by uniting all my desires to Thine.

In public token of this my consecration, I solemnly declare to Thee, O my God, that I will henceforward, in honor of the Sacred Heart, keep holy, according to the rules of the Church, all Sundays and holydays of obligation, and will cause them to be observed by all persons over whom I have authority and influence.

And now, confiding to Thy most amiable Heart all these holy desires and resolutions with which Thy grace has inspired me, I trust to be enabled to afford Thee thus some compensation for the many indignities of the ungrateful children of men, and to obtain for my own soul, and for the souls of those who are near to me, both my own and their happiness in this world and in the world to come. Amen.

Blessing of a Banner.

(The ceremony, like the blessing of the Promoters' Crosses, page 190, may take place at the beginning of the service.)

V. Deus in adjutorium meum intende.
R. Domine ad adjuvandum me festina.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe cujus Ecclesia est veluti castrorum acies ordinata: bene ✠ dic hoc vexillum; ut omnes sub eo tibi, Domino Deo exercituum, militantes, per intercessionem tuam inimicos suos visibiles et invisibiles in hoc saeculo superare et post victoriam in coelis triumphare mereantur. Per te, Jesu Christe, qui vivis et regnas cum Deo Patre, et Spiritu Sancto in sæcula sæculorum. Amen.

Let us pray.

O Lord Jesus Christ, whose Church is like an army in battle array; ✠ bless, we beseech Thee, this banner in honor of Thy Sacred Heart, that all who fight beneath it for Thee, the Lord of Hosts, may by Thy assistance, overcome all their enemies, visible and invisible in this world, and after the victory deserve to reign with Thee in heaven, who livest and reignest with God the Father and the Holy Ghost, world without end. Amen.

Blessing of a Statue.

The prayer of the *Benedictionale Romanum* is the same as the one used for the blessing of the Crosses, page 190, and the ceremonial given there might be used on this occasion.

The Holy Hour in Common.

For explanation and practice, page 101; for complete explanation and devotions, read *The Holy Hour*, published by the Apostleship of Prayer, New York.

For explanation of the method of conducting the Apostleship or League in schools, see our little manual printed under this title.

Ceremonial for conferring the Decorations of the Apostleship of Study.

The Decorations should have been arranged upon the Altar or upon a table before the statue of the Sacred Heart, in such order that the youngest may be invested first, and so on in succession to the sixth or highest, should there be any. The colors are successively Blue, Purple, Violet, Red, White, and the highest or sixth, White and Gold, (the Papal colors.)

The Priest in surplice and white stole stands at the foot of the Altar: the *Veni Creator*, *page 290*, is read or sung.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

Oremus.

Illo nos igne, quaesumus, Domine, Spiritus Sanctus inflammet, quem Dominus Noster Jesus Christus misit in terram, et voluit vehementer accendi. Qui vivis et regnas in saecula saeculorum. Amen.

Director. Sweet Heart of Jesus, be my love.

Associates. Sweet heart of Mary, be my salvation.

Director. Thy Kingdom come.

Associates. Thy Kingdom come.

Let us pray.

O Lord Jesus Christ, who hast promised that wherever two or three shall be gathered together in Thy name, Thou wilt be there in the midst of them, look down with compassion and mercy and love upon us, who are now united before Thee in the lowliness of our hearts, to honor

Thy Sacred Heart, and in the desire to make it known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessing, and inflame them with Thy love.

Associates. Amen.

Director. Heart of Jesus.

Associates. Thou lovest, Thou art not loved; oh, would that Thou wert loved!

After the prayer the Decorations are blessed, while the choir sings one of the League hymns.

Blessing the Decorations.

D. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
D. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui sanctorum tuorum effigies sculpi—aut pingi—non reprobas, ut quoties illas corporis oculis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur, has quaesumus, sculpturas—aut imagines—in honorem et memoriam Sanctissimi Cordis Unigeniti Filii Tui adaptatas, bene ✠ dicere et sancti ✠ ficare digneris; et praesta ut quicumque eas gestando Unigenitum Filium Tuum suppliciter colere et honorare studuerit, illius meritis et obtentu, a te gratiam in praesenti, et aeternam gloriam obtineat in futurum, per eundem Christum Dominum nostrum. Amen.

The decorations are sprinkled with holy water.

The Director then addresses those Associates who are to receive the Decorations and the Papal Benediction, explaining the greatness of the privilege and exhorting them to due preparation by fervent contrition for their sins. He also explains the evil of Secret Societies, and that the Pope has especially laid upon all members of the Apostleship, without exception of age or sex, the obligation of opposing and counteracting the harm they do.

He then calls those who are to receive the Decorations to the Altar rail (or, if the numbers be great, bids them rise in their places), and they repeat after him, clause by clause, the following:

Promise.

The infallible voice of the Pope having condemned Freemasonry and all other evil secret societies, I, *N. N.*, obedient with a filial love to the authority of the Vicar of Jesus Christ, solemnly resolve and engage never to belong to any such secret association under whatsoever name it may be called; but on the contrary, to oppose, to the utmost of my power, their influence, their teaching, and their acts. Amen.

The Act of Consecration which follows may be recited by the Director, all those who are about to receive the Papal Blessing repeating it aloud after him clause by clause; or else by one who recites it in the name of the rest.

Act of Consecration for Associates.

O Jesus, our King and Master, who hast won us all by the love of Thy adorable Heart, we wish to give Thee all that we are or have, our body, soul, our life, health, labor, every thought of our minds, every affection of our hearts.

We love our Mother the Church as Thy divine Spouse; we love our Holy Father Pope N. as Thy Vicar upon earth. We wish to live always as the devoted champions of our holy religion, opposing the evil sects and secret societies which would work its ruin, and full of a holy love for our fellow men.

Keep our young hearts in these good resolutions, O Jesus, and in the love of Thy Sacred Heart. For the sake of Thy Mother Mary, who is our Mother, help us to persevere to the end, and to make others know and love Thee as we do, and as we hope to do for all eternity.

Promoters' Act of Consecration.

Most sweet Jesus, who hast deigned to make known to us the riches of Thy Heart; in thanksgiving for Thy numberless benefits, above all for the Holy Eucharist, and for the love which moves Thee to immolate Thyself daily on our altars for our salvation; in reparation for the outrages heaped upon Thee in this mystery of Thy boundless love; in union with the divine apostleship which Thou dost ex-

ercise in the holy tabernacle for the good of souls, I devote myself entirely to Thy Most Sacred Heart for God's glory and the salvation of souls; for this purpose I consecrate to Thee all that belongs to me, and I promise to spread the worship and promote the interests of Thy divine Heart as far as may be in my power.

Moreover, I choose the Blessed Virgin Mary, Queen of Apostles, for my Mother, proposing especially to imitate her tender love for sinners; and I promise to promote with all my might, devotion to her Immaculate Conception and her compassionate heart.

I beseech Thee, therefore, most sweet Jesus, of Thine infinite goodness, to deign to accept this sacrifice in the odor of sweetness; and as Thou hast inspired me with the desire to offer it to Thee, so Thou wilt likewise grant me abundant grace to fulfil it.

Prayer for the Church.

Prostrate before Thee, O Lord of eternal glory, we humbly offer Thee our united prayer for Thy Holy Catholic Church throughout the world. Pour out the abundance of Thy Holy Spirit upon our dear Holy Father, Pope N.; fill his apostolic soul with fortitude, wisdom and love; bless all his enterprises for Thy glory, and put his powerful enemies to shame. Grant peace, prosperity and grace to Thy faithful, and bless and sanctify the pastors, whom Thou hast appointed to feed Thy sheep.

A. Let us pray for our Holy Father, Pope N.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Director. Hail, Mary, etc.
Associates. Holy Mary, etc.
Director. O Mary, conceived without sin,
Associates. Pray for us who have recourse to thee.

The Director then confers the Decorations, those who are to receive them kneeling at the altar-rail, or coming two and two to the Director at the foot of the altar. He repeats these words with each Decoration, or, if there be many candidates, he can say them in the plural after having given the Decorations.

"Receive the Decoration, granted to you by the successor of St. Peter. Be ever an apostle of the Sacred Heart of Jesus, and a true soldier of the Holy Church."

When, however, he gives the sixth and last Decoration, he says:

"At school you have fought the good fight, you have finished your course. This Decoration, Diploma, and Blessing, are granted to you by the Pope. Go now, and be ever true to Jesus Christ and His Church on the battlefield of the world."

A verse of a hymn may then be sung.

The Papal Blessing.

FORMULA BENEDICTIONIS APOSTOLICÆ.

Præscripta a Benedicto XIV.

Const. Exemplis 19 MART. 1784.

(Postquam, statutis die et hora, populus ad Ecclesiam convenerit, alta voce legantur Apostolicae Literae seu Decreta, quibus Indulgentia conceditur, una cum potestate Benedictionem Apostolicam super populum effundendi, ut de delegatione audientibus constet; et concessio* ex Latino sermone in vulgarem accommodatum, ad populi intelligentiam, conversa, pronuncietur: populus ad suorum scelerum detestationem pio brevique sermone excitetur.

Post quae Sacerdos, nullis circumadstantibus ministris, stola et superpelliceo indutus, ante Altare genuflexus, sequentibus verbis Dei opem imploret.)

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

*By a decree of the Sacred Congregation of Indulgences, July 24, 1885, for a reasonable motive (for example, lest the ceremony should be unduly prolonged, or because the Rescript has been often read before), it is lawful to omit reading the document by which the powers are granted. It is, however, expedient that the announcement should be made, that the Blessing is given *by virtue of powers expressly granted by the Holy See.*

V. Salvum fac populum tuum, Domine.
R. Et benedic hæreditati tuæ.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

(Then, standing, he recites the following prayer.)

Oremus.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota populi hujus in humilitate cordis veniam peccatorum poscentis, tuamque benedictionem præstolantis et gratiam, clementer exaudi; dexteram tuam super eum benignus extende, ac plenitudinem divinæ benedictionis effunde; qua bonis omnibus cumulatus, felicitatem, et vitam consequatur æternam. Per Christum Dominum nostrum. *R.* Amen.

(Postquam ad cornu Epistolae accedat, et stans in cornu Epistolae, non trina, hoc est, triplici signo crucis, sed una Benedictione, unico videlicet signo crucis, benedicat, proferens alta voce haec verba:)

Benedicat vos omnipotens Deus Pater et Fil- ✠ ius et Spiritus Sanctus.

R. Amen.

The ceremony may end with a League Hymn, or, if permitted, with Benediction.

The Month of June.

Whether the June devotions be held morning or evening, the various exercises given on pages 181, 233, will be found suitable ; and the following topics are offered as subjects of instructions, or for consideration. They are taken from Father Ramière and so arranged as to furnish points for every day in the month or for different novenas.

Union with the Heart of Jesus.

I. The first bond of our union with the Heart of Jesus: brotherhood.

1. The Son of God is really our brother ;
2. The Heart of Jesus is really ours ;
3. By the gift of His Heart, Jesus has acquired a new title to our hearts.

II. The second bond of our union with the Heart of Jesus: friendship.

1. Obstacles which stood in the way of the Son of God becoming the friend of men.
2. The Heart of Jesus has surmounted every obstacle by miracles of love.
3. We should be His unselfish friends.

III. The third bond of our union with the Heart of Jesus: our share in His life.

1. The Man-God really communicates His divine life to us.
2. The Heart of Jesus is the source whence this divine life comes to us.
3. By sharing this life the Heart of Jesus becomes in a measure our own.

IV. The fourth bond of our union with the Heart of Jesus: the same springs of action.

1. The Holy Spirit works unceasingly in just souls.
2. His action in souls must be attributed to the Heart of Jesus.
3. His influence should make our conduct like that of Christ.

V. The fifth bond of our union with the Heart of Jesus: a common end.

1. The triple end of the Heart of Jesus; our salvation, His Father s glory and His own.
2. All these ends are closely united.
3. We must not force Jesus Christ to make His aims different from ours.

VI. The sixth bond of our union with the Heart of Jesus: His loss and gain is ours.

1. To share in His loss and gain is something glorious for us.
2. The gain is, properly speaking, all on our side.
3. Jesus Christ is as eager to increase our gain as if it were all His own.

VII. The seventh bond of our union with the Heart of Jesus: His enemies and obstacles are ours.

1. The enemies of the servants of Jesus Christ are enemies of His divine Heart.
2. Their attacks are for His servants a warrant of security and a source of profit.
3. There should be no end to our confidence in Jesus Christ against our commcn enemy.

VIII. The eighth bond of our union with the Heart of Jesus: our share in His resources.

1. Without the least doubt this bond exists.
2. These resources are: (*a*) the infinite attributes of the Three Divine Persons; (*b*) the devotion of the angels and of the saints; (*c*) the world of material things.

IX. The ninth bond of our union with the Heart of Jesus: our share in His kingdom.

1. Jesus Christ has destined us to share in His bliss.
2. The living members of Jesus Christ have a right to share in the joys of their Head.
3. The perfect happiness of the Blessed is a necessary consequence of their complete assimilation with Christ.

X. The Holy Eucharist is the divine tie which keeps together and makes faster all our bonds of union with the Heart of Jesus.

1. Our union with the Heart of Jesus needs constant renewal.
2. The Holy Eucharist has the power of renewing this union.
3. The Holy Eucharist is the great remedy of our weakness.

Exercise of Union with the Heart of Jesus.

I. All our perfection consists in exchanging our miseries for the riches of the Heart of Jesus.

1. All Christians are called to make this exchange with Jesus Christ.
2. The Heart of Jesus belongs to us with all His riches.
3. Our heart belongs to Jesus.

II. The first exchange between the Heart of Jesus and our hearts is to take up His divine sentiments and to sacrifice for Him our disorderly inclinations.

1. Necessity of making His sentiments ours.
2. His chief sentiments: love and self-sacrifice.
3. In due measure we must even renounce our natural sentiments to clothe ourselves with those of Christ.

III. The second exchange between the Heart of Jesus and our hearts is to make His actions ours, and to have Him act in us.

1. The actions of Jesus Christ are the beau-ideal of perfection.
2. The actions of Jesus Christ belong in some degree to every Christian.
3. All the actions of a Christian should belong to Jesus Christ.

IV. The third exchange between the Heart of Jesus and our hearts is to make His sufferings ours, and to offer Him what we suffer.

1. Jesus is the great Master in the art of suffering.
2. His sufferings make ours divine.
3. All our sufferings have affected the Heart of Jesus.

V. The fourth exchange between the Heart of Jesus and our hearts is to share in His glories, after offering Him our humiliations.

1. The glories of our divine Head belong to His members.
2. It is for us that Jesus Christ has acquired His heavenly glory.
3. In exchange for His glories, He demands the offering of our humiliations.

VI. The fifth exchange between the Heart of Jesus and our hearts is to take His virtues and merits, and to offer Him our faults and imperfections to be burned in the fire of His love.

1. The merits of the Heart of Jesus are infinite.
2. His merits are ours, since He acquired them all for us.
3. He deigns to accept even the offering of our faults, if made in the spirit of reparation.

VII. The sixth exchange between the Heart of Jesus and our hearts is to make His divine interests our own and to sacrifice our human interests for His sake.

1. We cannot love Him as He deserves without espousing His interests.
2. Our devotion to the eternal interests of our divine Head will make it easy for us, to give up fleeting human interests.
3. Selfishness must yield to devotion to the Heart of Jesus.

VIII. The seventh exchange between the Heart of Jesus and our hearts is to make His prayers ours and to unite our prayers with His.

1. The Heart of Jesus prays without ceasing for us.
2. His prayers belong to us, as they are the prayers of our divine Head.
3. All our prayers should be one with His.

IX. The eighth exchange between the Heart of Jesus and our hearts is to immolate ourselves for Him as He is doing for us in the Holy Eucharist.

1. His eucharistic immolation is the most perfect act of homage that can be offered to God.
2. Every Christian has the right to offer this holy sacrifice and reap its benefits.
3. At every instant of the day we can make our trifling sacrifices for Christ, who is perpetually immolated on our altars.

X. The ninth exchange between the Heart of Jesus and our hearts is to give our heart to Him, as He has given His to mankind.

1. The divine life of Jesus consists in the mutual communication of all things between the Father and Himself.
2. By His Incarnation and by the Holy Eucharist He extends this communication of all that He has to ourselves.
3. In giving us the Holy Eucharist He teaches us to give ourselves up wholly to Him and to our fellow-men.

Fruits of Union with the Heart of Jesus.

I. Devotion to the Heart of Jesus is the most practical of all devotions: the imitation of Christ.

II. The Heart of Jesus is a model of humility and of detachment.

III. The Heart of Jesus teaches us especially humility of heart.

IV. The Heart of Jesus a model of poverty of spirit.

V. The Heart of Jesus a model of mortification and of renunciation of all earthly things.

VI. The Heart of Jesus a model of obedience and of giving up one's own will.

VII. The Heart of Jesus a perfect model of the love of God.

VIII. The Heart of Jesus a model of hatred of sin.

IX. The Heart of Jesus a model of love of our neighbor.

X. The Heart of Jesus a model of perfect resignation to His Father's will.

1. Necessity of humility. 2. Necessity of detachment.

The Promises of Our Lord.

"I will give them all the graces necessary in their state of life.

"I will establish peace in their houses.

"I will comfort them in all their afflictions.

"I will be their secure refuge during life, and above all in death.

"I will bestow a large blessing on all their undertakings.

"Sinners shall find in My Heart the source and the infinite ocean of mercy.

"Tepid souls shall grow fervent.

"Fervent souls shall quickly mount to high perfection.

"I will bless every place where a picture of My Heart shall be set up and honored.

"I will give to priests the gift of touching the most hardened hearts.

"Those who shall promote this devotion shall have their names written in My Heart never to be blotted out.

"I promise thee in the excessive mercy of My Heart that its all-powerful love shall grant to all those who communicate on the First Friday of nine consecutive months, the grace of final repentance; they shall not die in My disfavor nor without receiving their sacraments; My divine Heart shall be their safe refuge in this last moment."

First Novena.

I. The union of Christian hearts in the Heart of Jesus is the complete realization of the plan of God the Father.

II. The union of Christian hearts in the Heart of Jesus is the consummation of the work of the Son of God.

III. The union of Christian hearts in the Heart of Jesus is the result of all the works of the Holy Spirit.

IV. The union of Christian hearts in the Heart of Jesus is the most effective means of defeating the plans of Satan.

V. The close union of devoted servants of Jesus Christ is the most powerful check to the spread of the world-spirit.

VI. The League of devoted servants of Jesus Christ is for all who belong to it a solid guarantee of holiness.

VII. The union of souls entirely devoted to the Heart of Jesus is the most unfailing means of making pious societies flourish.

VIII. The union of Christian hearts in the Heart of Jesus is the most powerful influence for the regeneration of society.

IX. The union of Christian hearts in the Heart of Jesus is a triumph for the Church, and sign of a future universal triumph.

The Novena to the Sacred Heart

By Father Borgo, S.J.

Meditations.

Preparatory—Day preceding Novena—
The object of the Institution of the Blessed Sacrament.

1st Day—Life of Beatitude of the Heart of Jesus Christ in the Blessed Sacrament.

2d Day—Life of grace of the Heart of Jesus in the Blessed Sacrament.

3d Day—Life of sacrifice.

4th Day—Life of humility.

5th Day—Life of love.

6th Day—Active life.

7th Day—Hidden life.

8th Day—Life of glory.

9th Day—Life of consummation.

Vigil or Feast—The inestimable merits of the Sacred Heart of Jesus in the sacrament of His love.

By rescript of the Sacred Congregation of Indulgences, January 13, 1818, Pius VII. granted forever to all the faithful who make this novena in honor of the Sacred Heart of Jesus with contrite heart and devotion, 300 days, each day of the novena, and a plenary indulgence on the Feast, or during its octave.

Prayers for the Novena.

O most merciful Jesus, I offer myself to Thy Majesty and Thy Goodness, and humbly commend myself to Thee. By all the wounds of Thy body, by each drop of Thy precious blood, by the infinite tenderness of Thy Heart, I beseech Thee to receive me into Thy favor, and to deliver me and preserve me from all sin. May my soul be united to Thee, O my God, by the most perfect, most fervent, most faithful and unceasing love, so that, with all my heart, and from the depth of my soul, I may love Thee, seek Thee, desire Thee, praise and bless Thee in all things and above all things. O sweet Jesus, my God, may I think but of Thee, desire but Thee, know and enjoy but Thee; may I be attached inseparably to Thee only; may I spend my whole life and all the powers of my body and soul in praising, honoring and serving Thee.

For the Month of June.

1. Heart of Jesus, perfect adorer of the Godhead, teach me to adore Thy heavenly Father like Thee and through Thee.

2. Heart of Jesus inflamed with love for me, inflame my heart with Thy divine love.

3. Heart of Jesus, the only victim worthy of God, unite me to the divine sacrifice of Thyself.

4. Heart of Jesus, overwhelmed with sorrow for the sins of men, break my heart with contrition for my own sins.

5. Heart of Jesus, abyss of humility, annihilate my pride.

6. Heart of Jesus, living exemplar of sweetness, grant me perfect meekness.

7. Heart of Jesus infinitely pure and holy, grant me inviolable purity of mind, body and heart.

8. Heart of Jesus devoured with zeal for the glory of Thy heavenly Father, inflame me with an ardent zeal for Thy glory and my own sanctification.

9. Heart of Jesus, reign Thou ever in my heart, and grant that one day I may reign with Thee in heaven.

PRAYER.

Sweetest Jesus, who not only dost not reject any of Thy chosen ones, but who even receivest the greatest sinners provided only they repent, have pity on those especially who invoke Thy sacred name. Graciously hear the prayer of those who desire to adore Thee in spirit and in truth; grant that all true lovers of Thy most Sacred Heart may, according to Thy loving promises, find in it, light, joy, strength, peace, protection, Thy holy love in time and in eternity. Amen.

THE NINE FIRST FRIDAYS,

AND

The Twelfth Promise

Of Our Lord to Blessed Margaret Mary.

"I promise thee in the excessive mercy of My Heart that its all-powerful love shall grant to all those who communicate on the First Friday of nine consecutive months, the grace of final repentance, they shall not die in My disfavor nor without receiving their sacraments: My Divine Heart shall be their safe refuge in this last moment."

How shall we interpret The Great Promise of Our Lord to B. Margaret Mary? The following interpretation seems very satisfactory:

(1). The grace of a good death is held out absolutely to all who worthily perform the Devotion of the Nine First Fridays.

(2). If any of those who have performed this Devotion fall into mortal sin, they shall receive the efficacious grace of repentance before death.

(3). If they do not receive the efficacious grace of *perfect contrition*, they may be sure of receiving whatever Sacrament is necessary for their reconciliation.

(4). These great blessings, however, are not held out as the *reward* of any *merit* acquired by fulfilling the conditions of the Promise.

(5). Neither do they seem to be offered as the infallible object of this Devotion in so far as it is a prayer.

(6). The blessings, of which there is question, are granted as a *pure gift* of the Sacred Heart.

(7). The Nine Communions are but the *condition* under which this gift is offered. Though we merit numerous graces by those Communions, still, the great graces spoken of in the Promise are beyond the reach of any merit that can be found in any certain fixed number of actions. Such graces can come to us only from an "excess of mercy."

CHORAL SERVICE

AND

HYMNS.

An asterisk after the name ot the author or source of a hymn signifies that something has been omitted or changed.

LEAGUE CHORAL DEVOTIONS.

MUSIC BY

Rev. F. M. de ZULUETA, S. J.

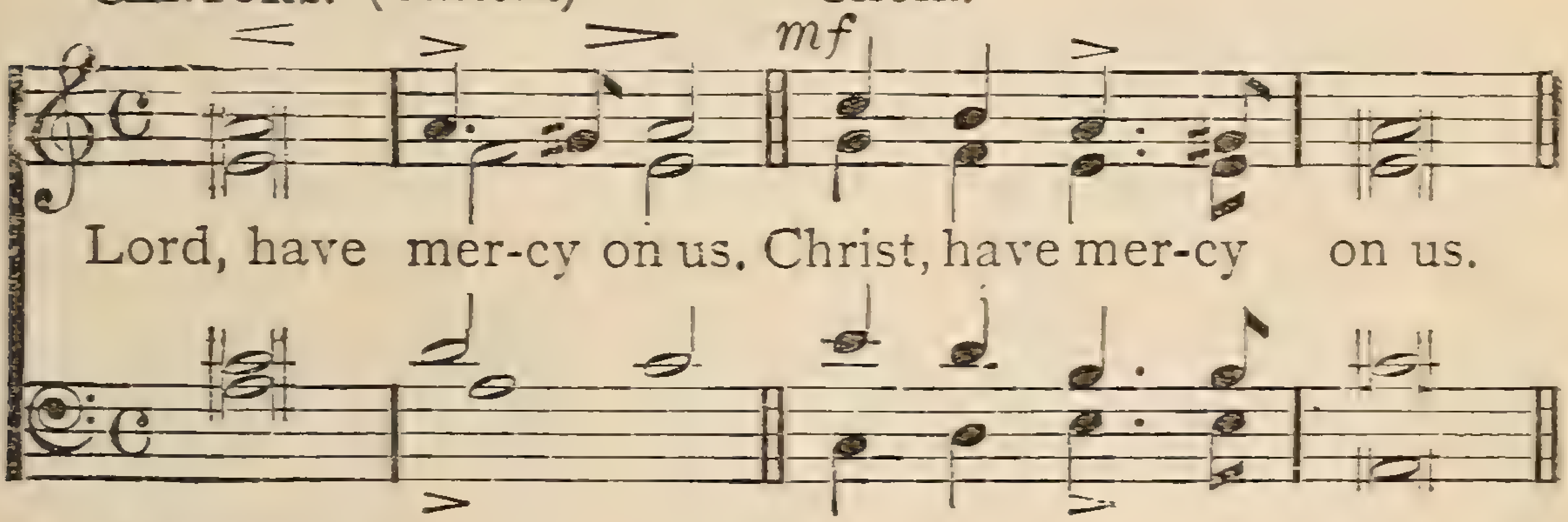
Opening prayers, page 182.

A decade of beads.

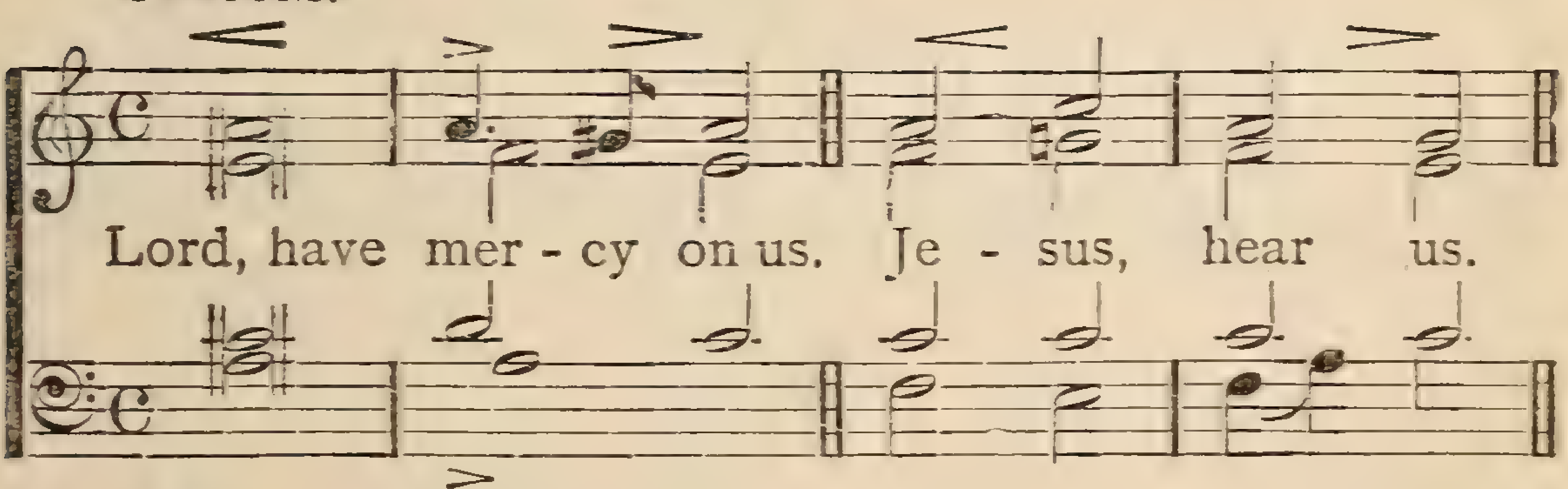
Litany of the Holy Name.

(300 days indulgence.)

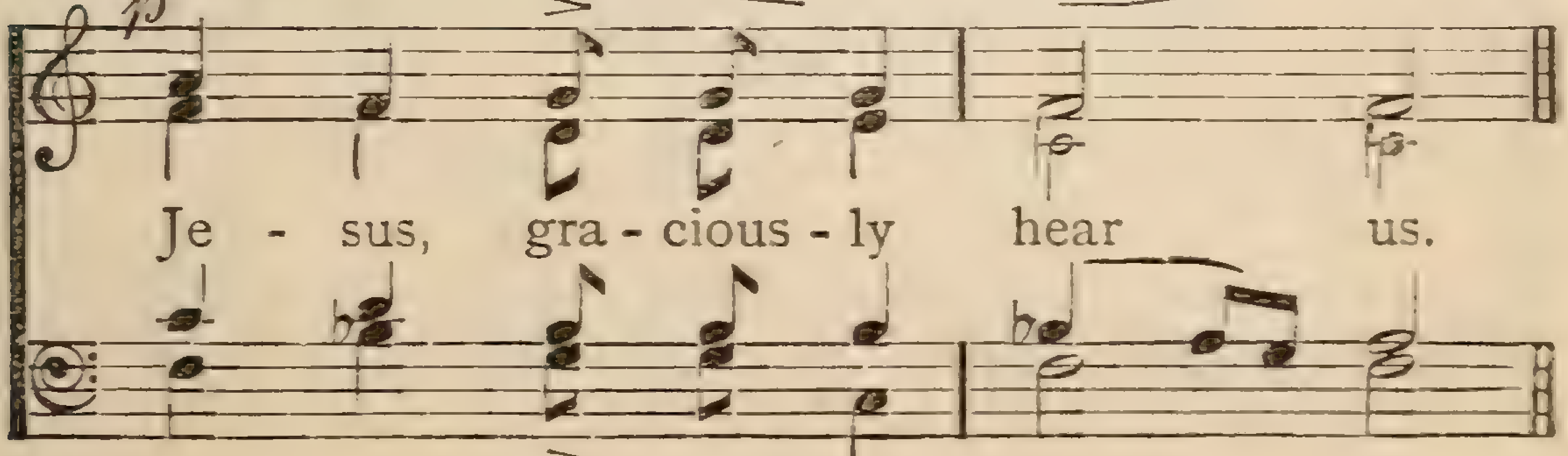
Cantors. (*Unison.*) **Choir.**

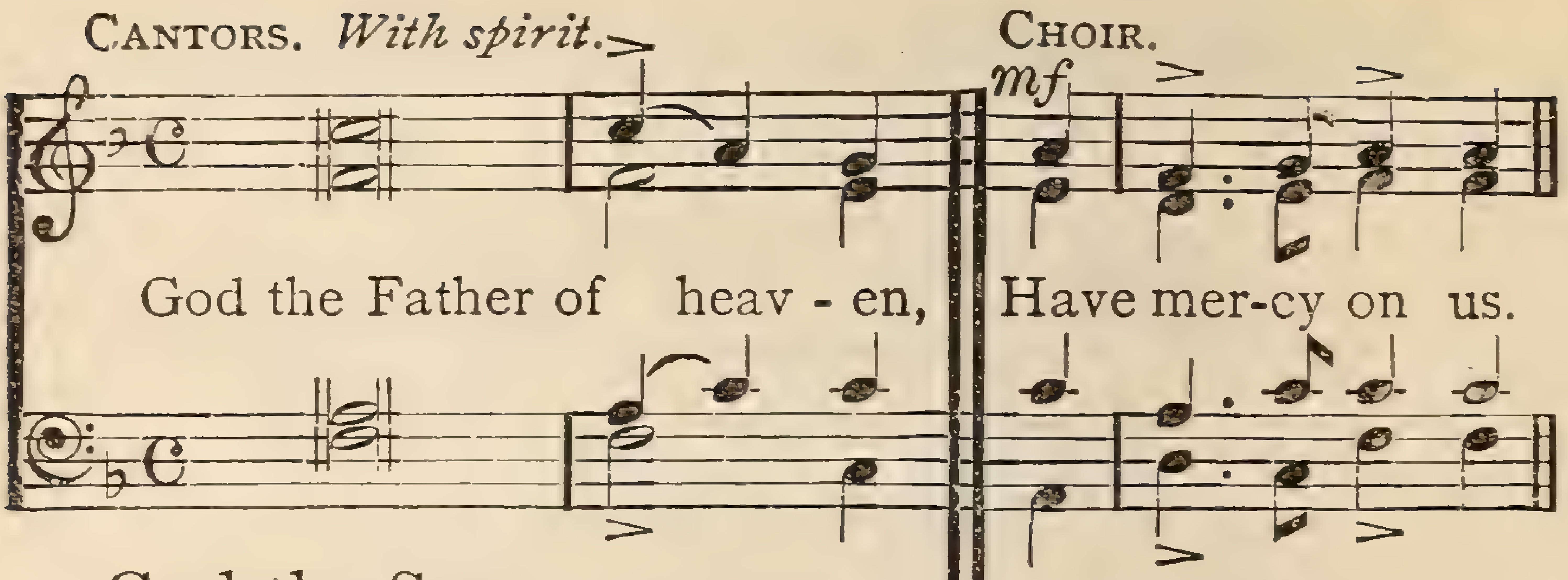


Cantors.

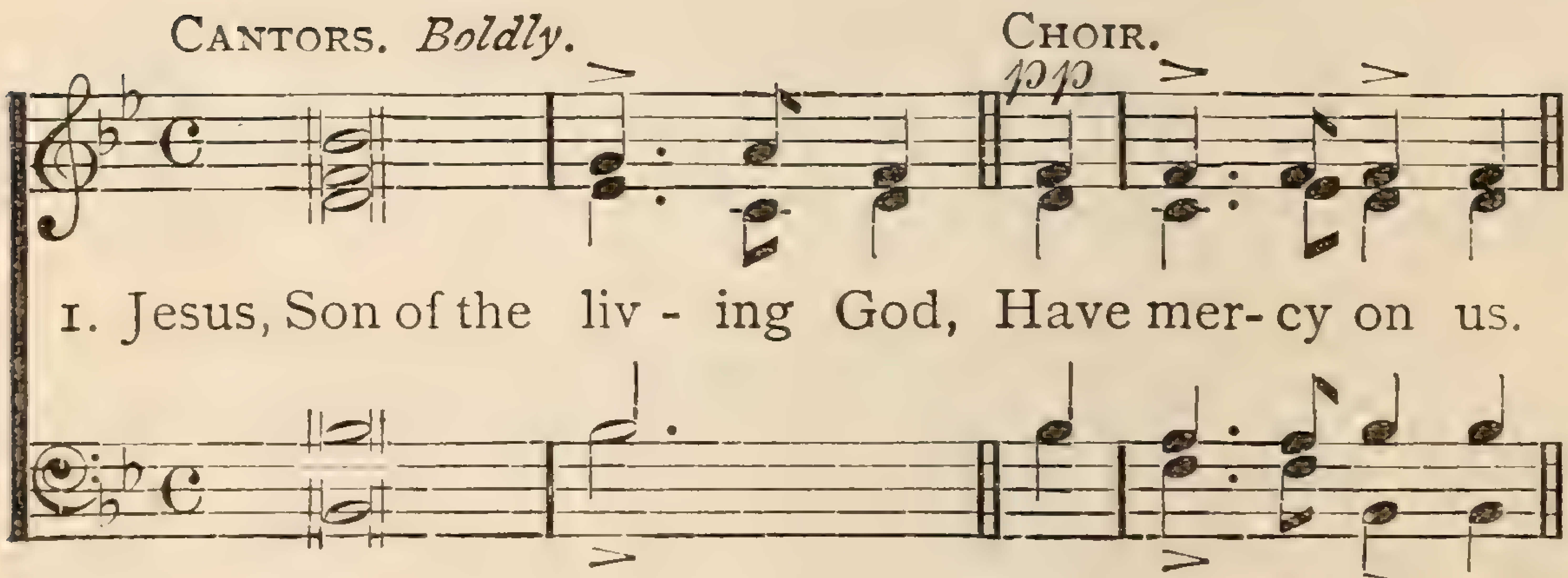


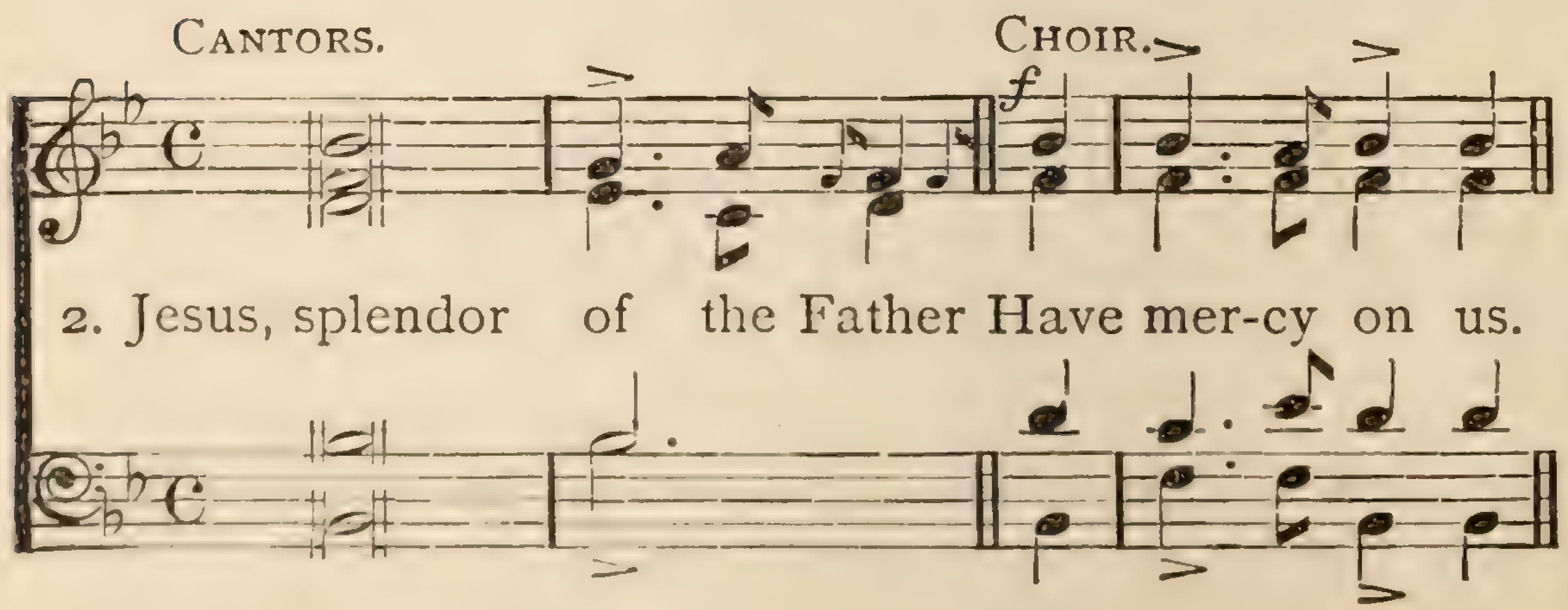
Choir.

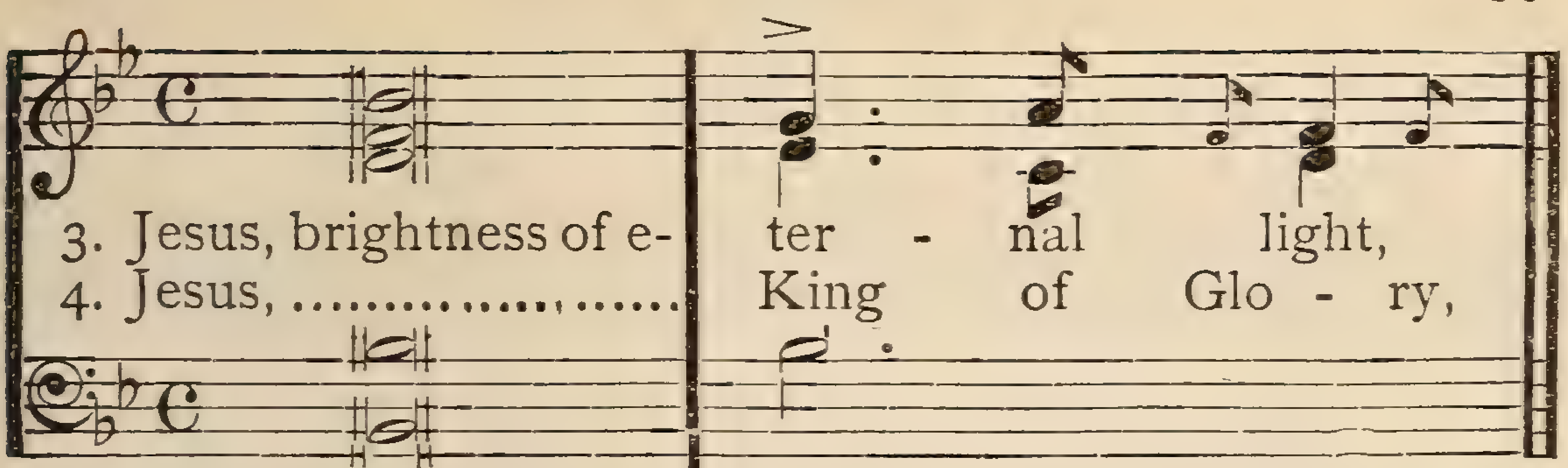




God the Son,
Redeemer of the world
God the Holy Ghost,
Holy Trinity, One God,

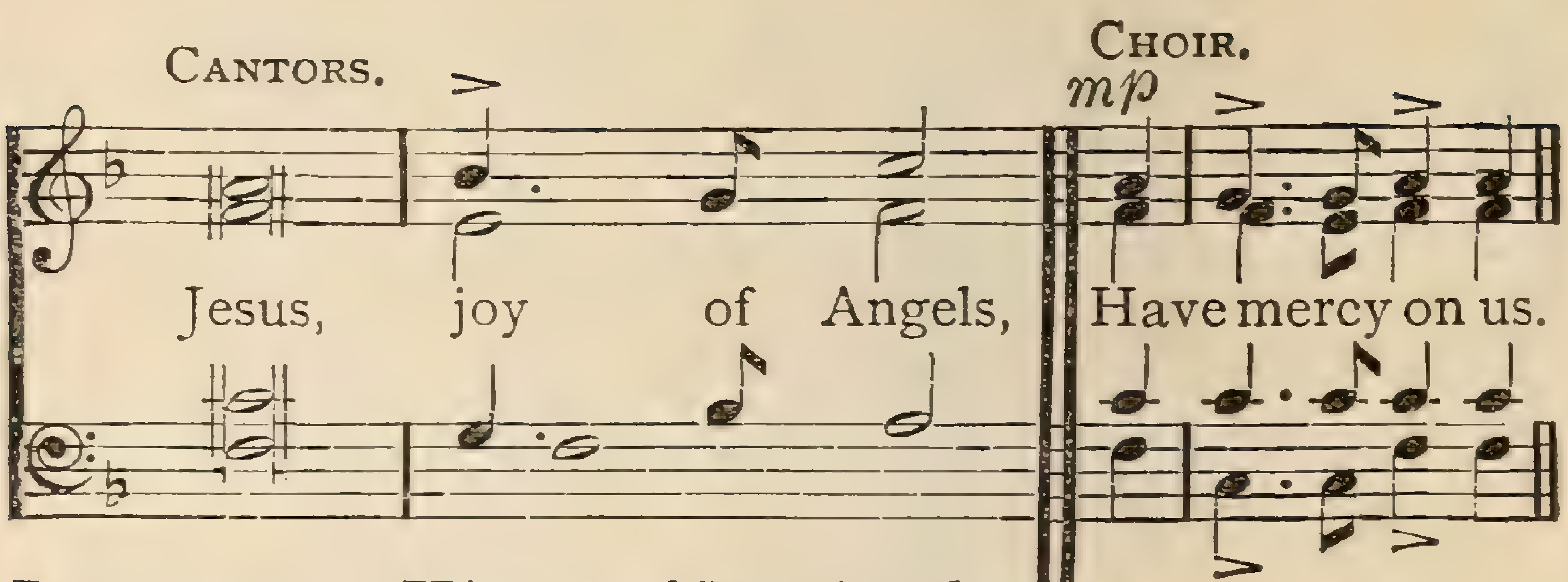




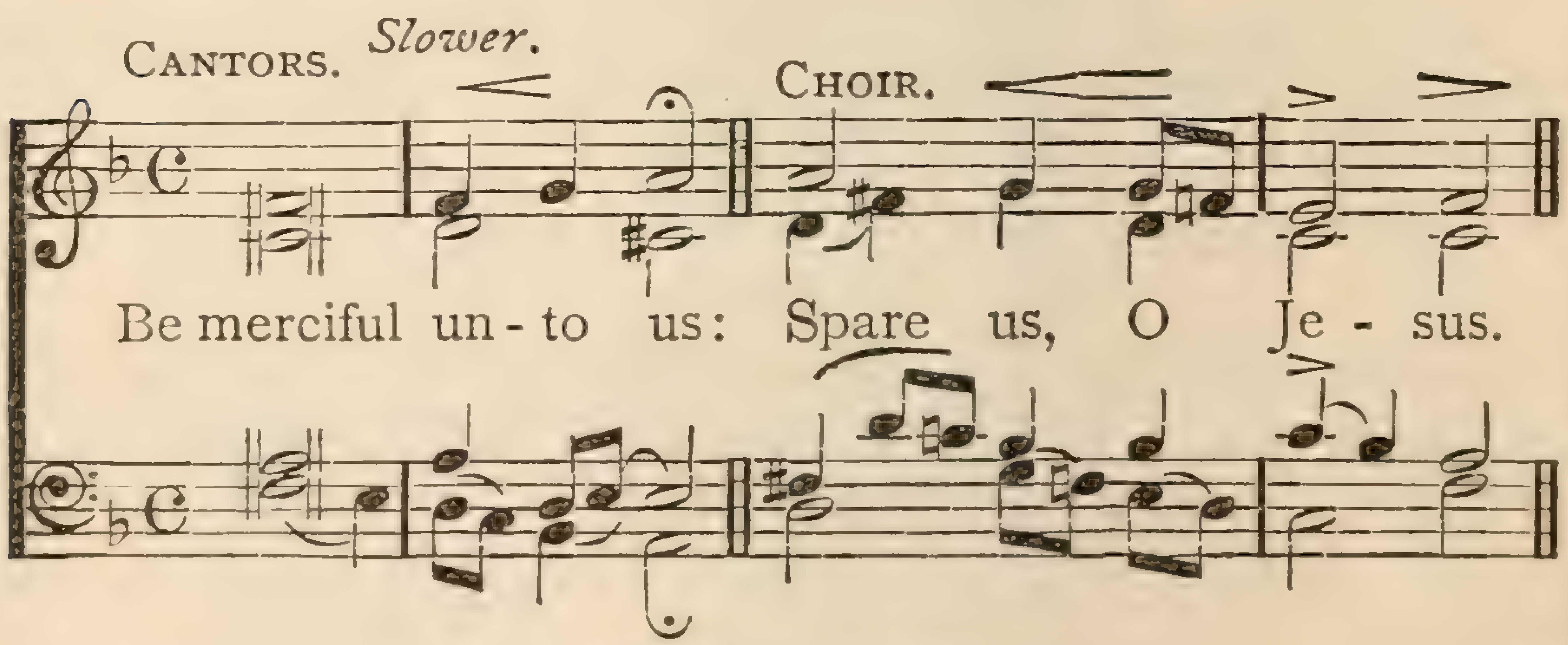


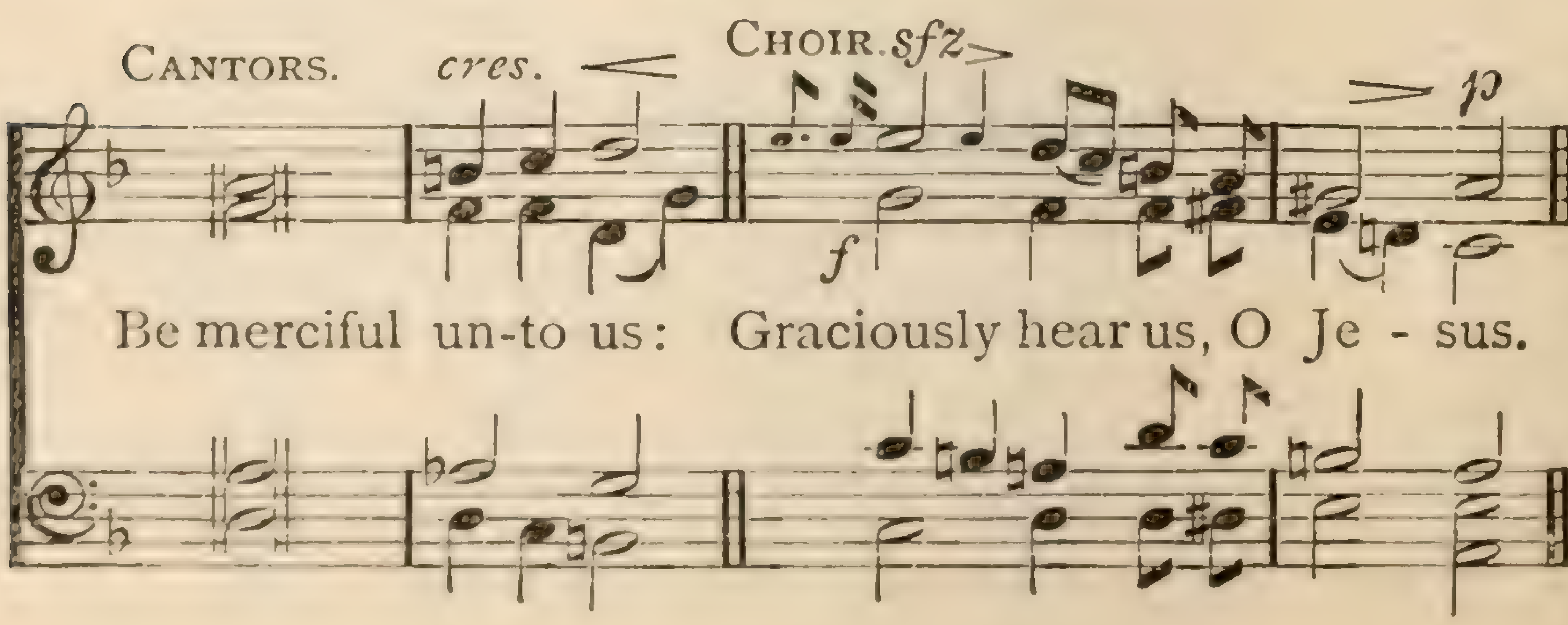
Jesus, ...	Sun of Jus-tice,
Jesus, Son of the..	Vir - gin Ma-ry,
Je - - - - -	sus, most amiable,
Je - - - - -	sus, most admirable,
Jesus, ...	Might - y God
Jesus, Father of the	world to come,
Jesus, Angel.......	of the great Coun-sel,
Je - - - - -	sus, most powerful,
Je - - - - -	sus, most pa-tient,
Jesus, ...	most o - bedient,
Jesus, meek and. .	humble of heart,
Jesus, ...	lover of chastity,
Jesus, ...	lover of us,
Jesus, ...	God of peace,
Jesus, ...	author of life,
Jesus, ex - - -	ample of vir-tues,
Jesus, zealous......	lover of souls.
Je - - - - -	sus, our God.
Je - - - - -	sus, our ref-uge,
Jesus, ...	Father of the poor,
Jesus, ...	treasure of the faithful,
Je - - - - -	sus, Good Shepherd,
Je - - - - -	sus, true light,
Jesus, e- - - -	ter - nal wisdom,
Jesus, ...	infi - nite goodness,
Jesus, our	way and our life,

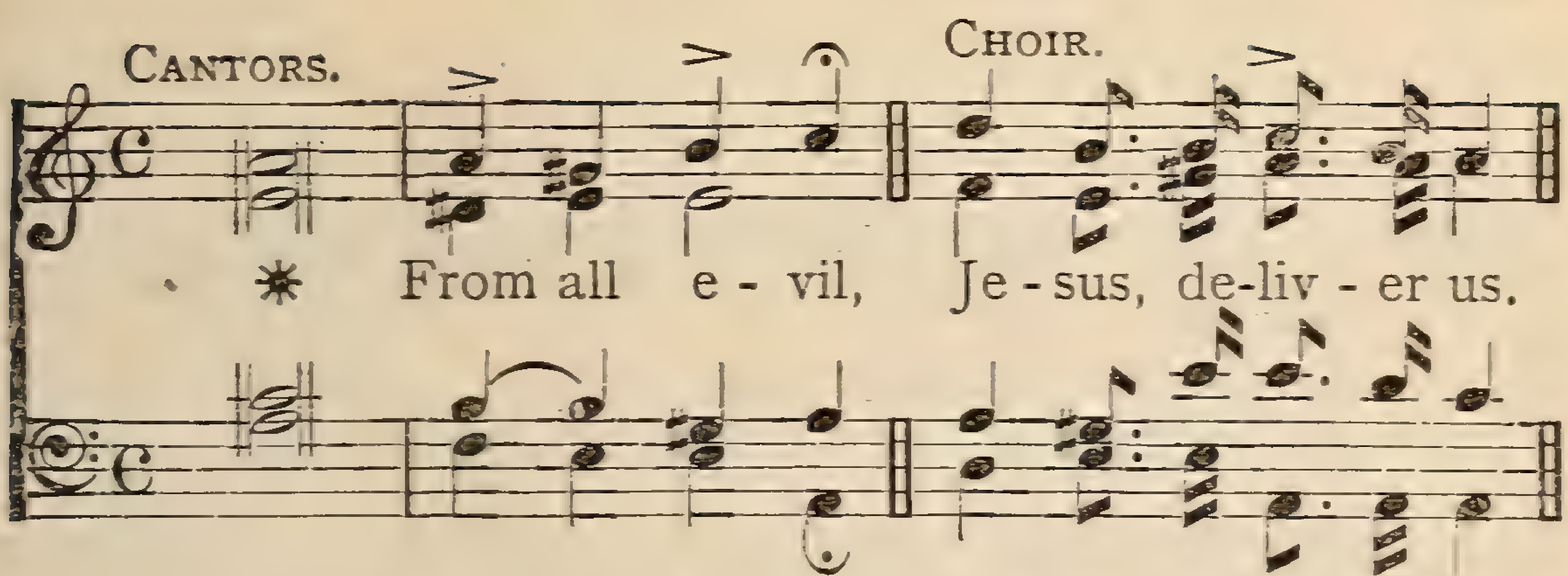
Have mercy on us. (Alternate melodies)

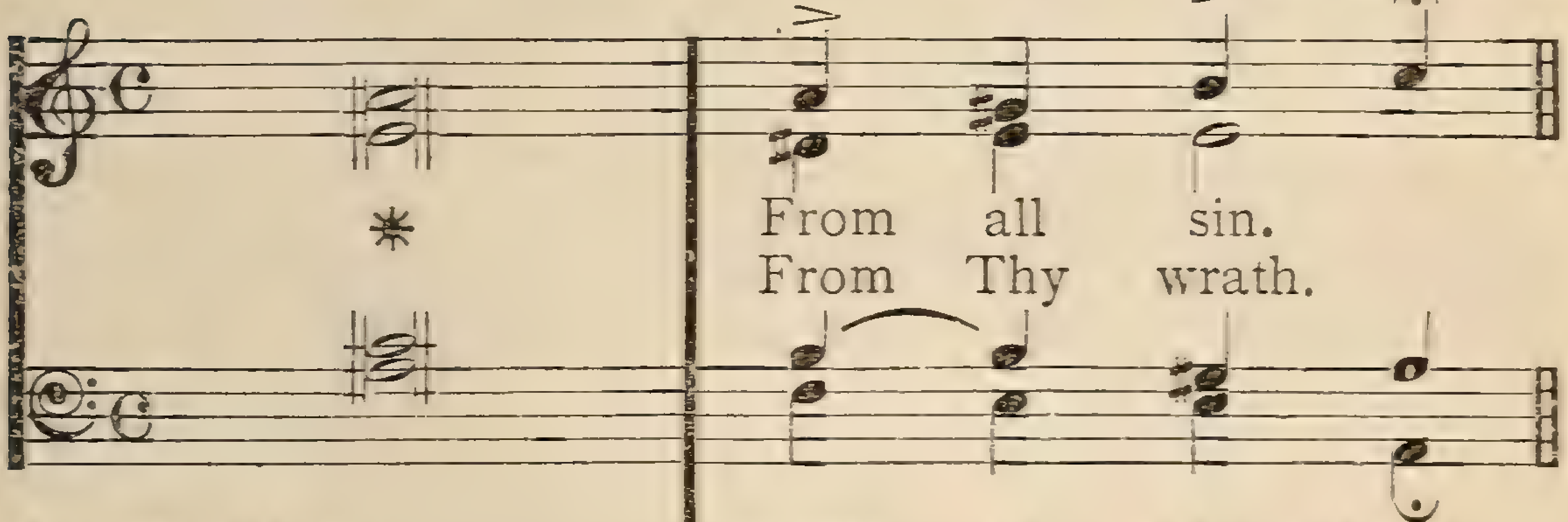


Jesus, King of Patriarchs,
Jesus, Master of A-postles,
Jesus, Teacher of E-vangelists,
Jesus, strength of Martyrs,
Jesus, light of Con-fessors,
Jesus, puri - ty of Virgins,
Jesus, crown of all saints,

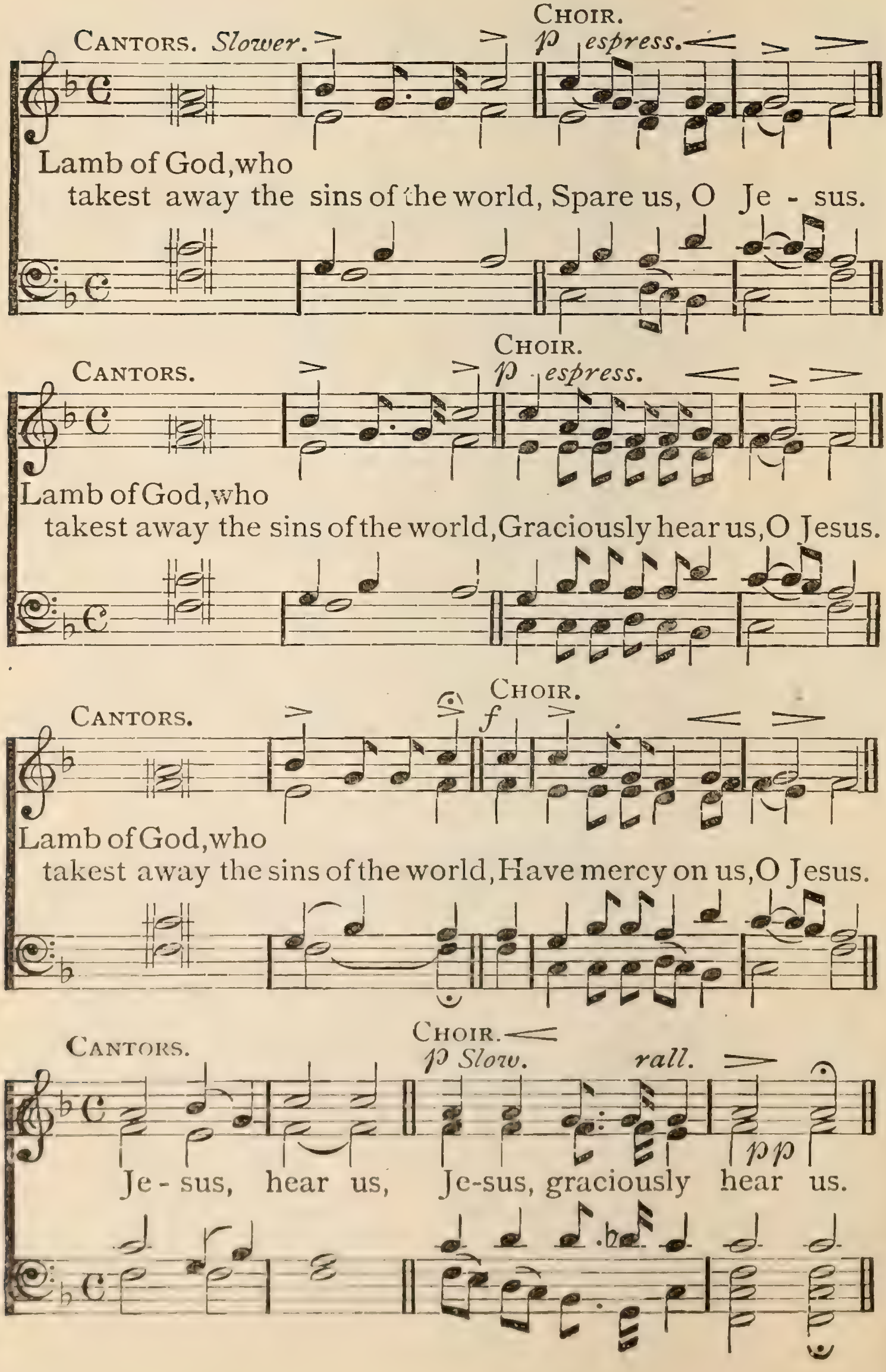








From the..........	snares of the devil,	
From the..........	spirit of un-cleanness,	
From..............	ever - last - ing death,	
From neglect of Thy	in - spir - a - tions,	
Through the mystery of Thy holy...	in - car - na - tion,	Jesus, deliver us.
....	Through Thy na- tivity,	
....	Through Thine in-fancy,	
Through Thy.......	most di - vine life,	
....	Through Thy la - bors,	
Through Thine.....	ago - ny and passion,	
Through Thy cross and	de - re - lic - tion,	
Through Thy.......	faint-ness and weariness,	
Through Thy.......	death and bu - rial,	
Through Thy.......	re - sur - rec-tion,	
....	Through Thine as-cension,	
....	Through Thy joys,	
....	Through Thy glo - ry,	

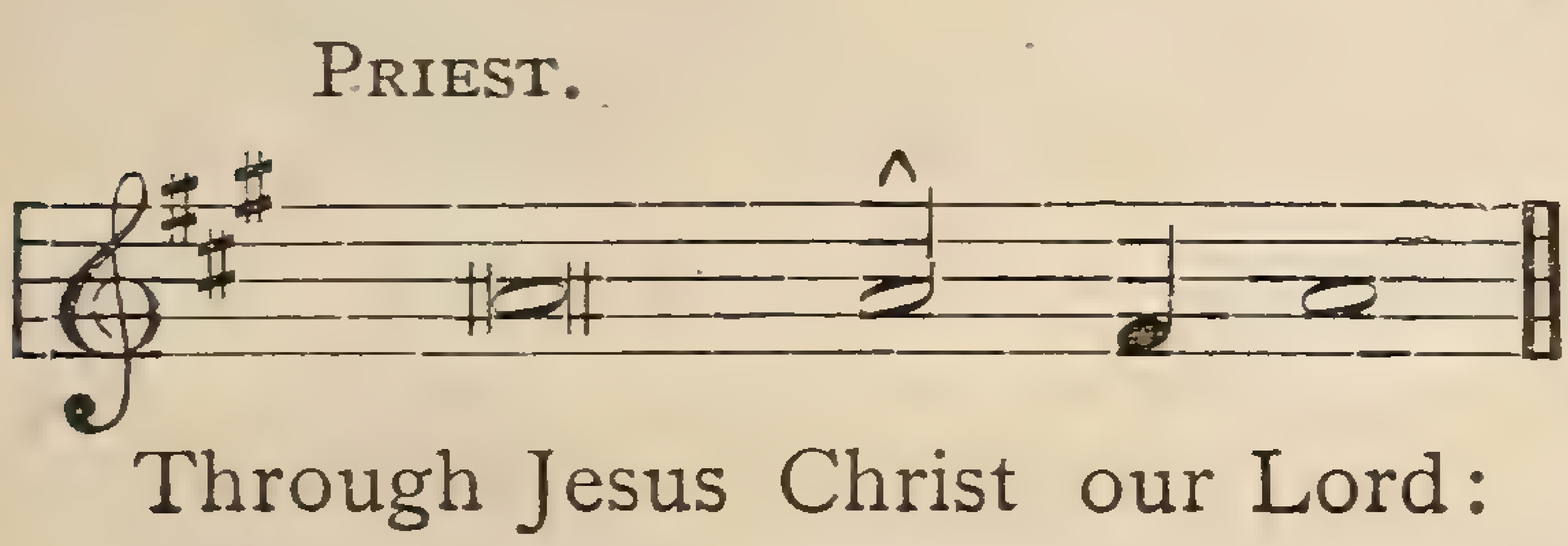

CANTORS. Slower.
CHOIR.
p espress.
Lamb of God, who
takest away the sins of the world, Spare us, O Je - sus.
CANTORS.
CHOIR.
p espress.
Lamb of God, who
takest away the sins of the world, Graciously hear us, O Jesus.
CANTORS.
CHOIR.
f
Lamb of God, who
takest away the sins of the world, Have mercy on us, O Jesus.
CANTORS.
CHOIR.
p Slow.
rall.
pp
Je - sus, hear us, Je-sus, graciously hear us.
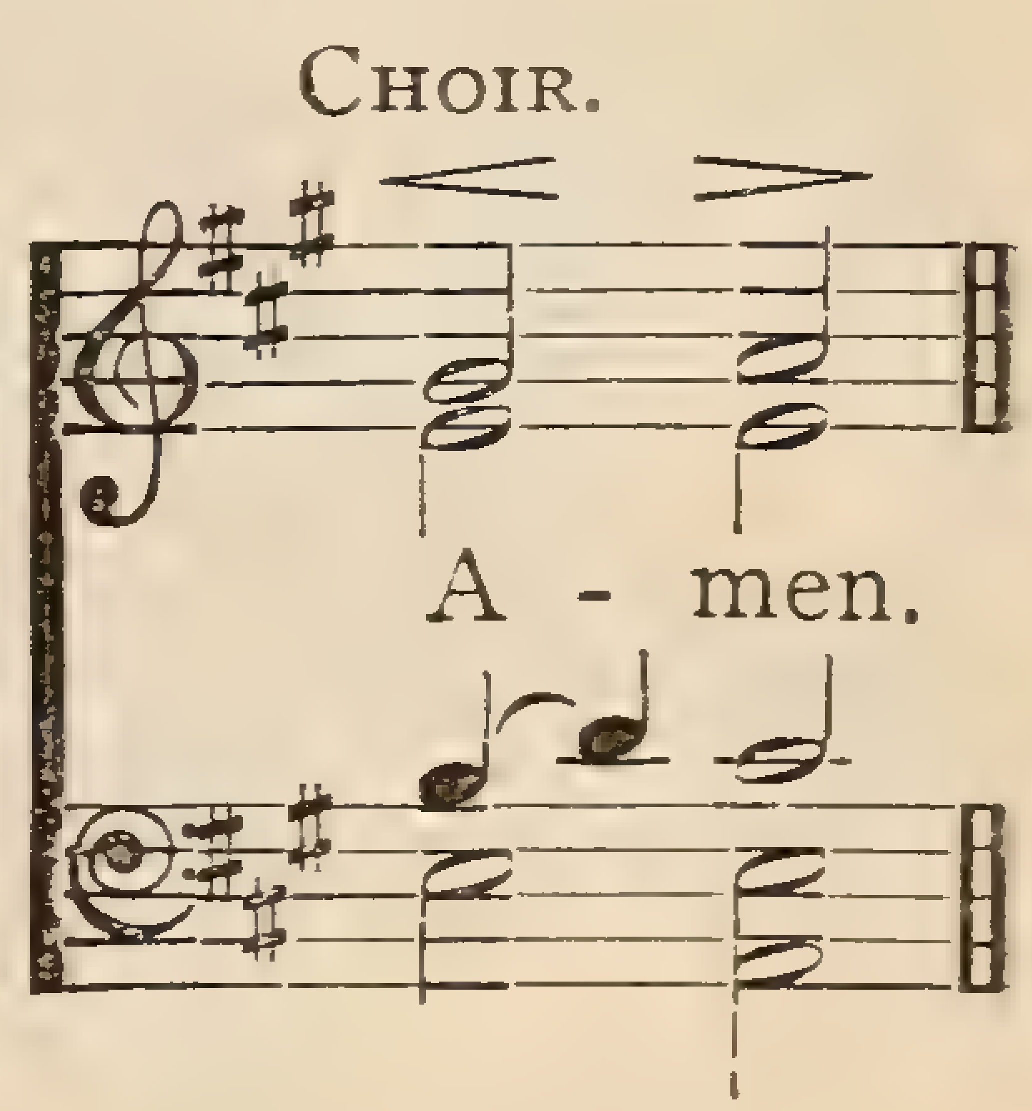
Let us pray.

O Lord Jesus Christ, who hast said: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask, the grace of Thy most divine love, that with all our hearts, words, and works, we may love Thee, and never cease to praise Thee.

Make us, O Lord, to have a perpetual fear and love of Thy holy name, for Thou never failest to govern those whom Thou dost solidly establish in Thy love:

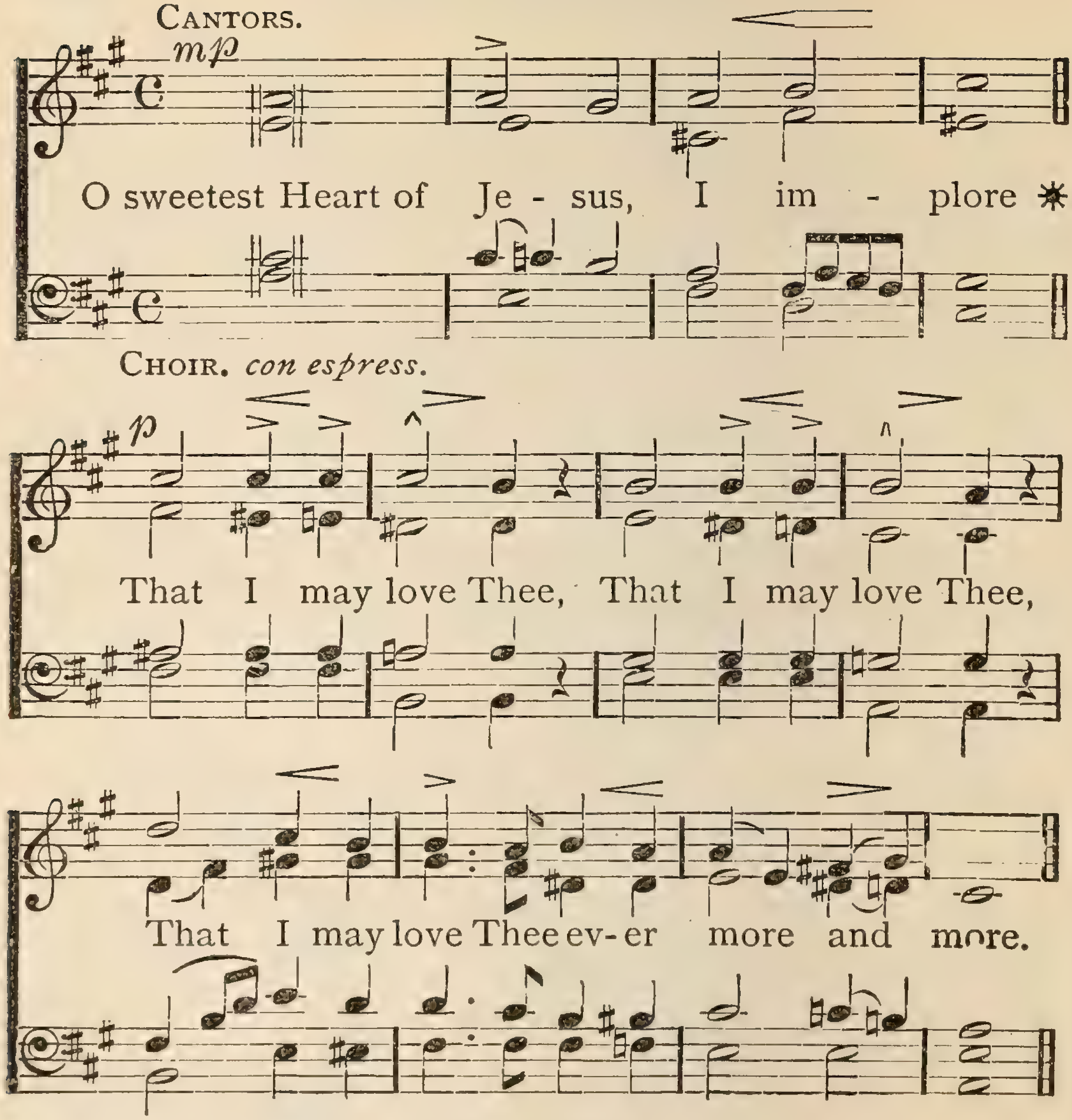
(When the prayers are sung the following ending may be used.)





Let us pray.

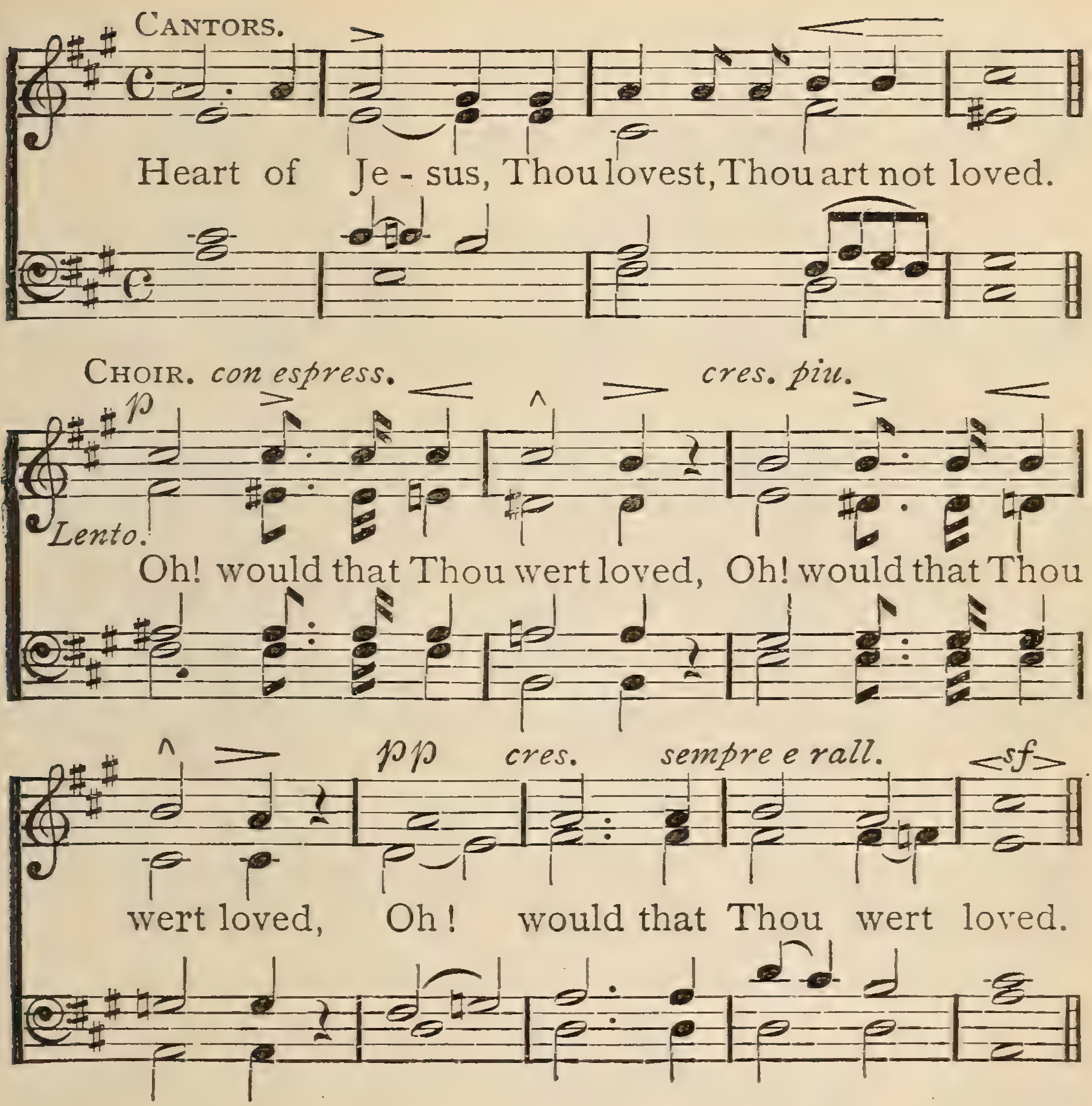
O Lord Jesus Christ, who didst wondrously reveal to blessed Margaret, Thy virgin, the unsearchable riches of Thy Heart, grant us, by her merits and imitation, that loving Thee in all and above all, we may deserve to have our constant dwelling in Thy Heart; who livest and reignest with God the Father, in unity with the Holy Ghost, God, world without end.



Let us pray.

O almighty God, grant, we beseech Thee, that whilst we gladly call to mind, in the Sacred Heart of Thy beloved Son, the chief gifts of His love towards us, we may rejoice alike in them and in their fruit. Amen.

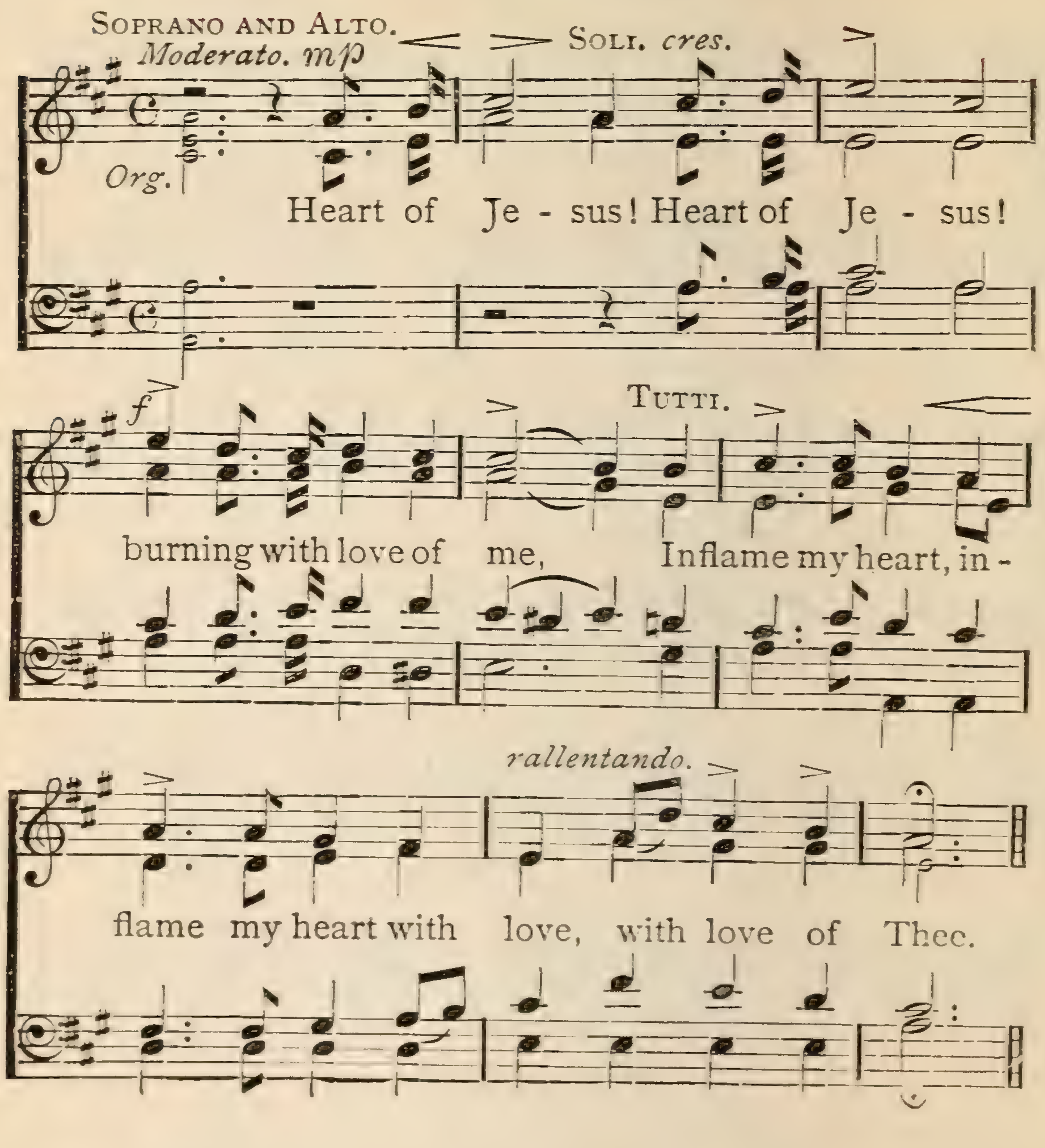
May Thy Holy Spirit, we beseech Thee, O Lord, light up in our hearts that fire, which our Lord Jesus Christ came to cast on earth, and so earnestly desired to see enkindled. Amen.



Let us pray.

O Lord Jesus Christ, who hast taught us ever to pray, Thy Kingdom come, grant us the grace of final perseverance in Thy love, that having devoutly promoted the glory of Thy divine Heart on earth, we may share with Thee in heaven a blissful eternity. Amen.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.



Then follow—

a. League notifications, reading of Intentions, and Special thanksgivings from the *Messenger*.

b. Prayers for Particular and General Intentions, p. 183, for Associates, p. 184, for the dying, p. 185, for the dead, p. 18.

c. Instruction.

d. Psalm 102, pages 244, 245.

e. Benediction, during which is read the Act of Consecration, p. 207, or the Act of Reparation, as follows :

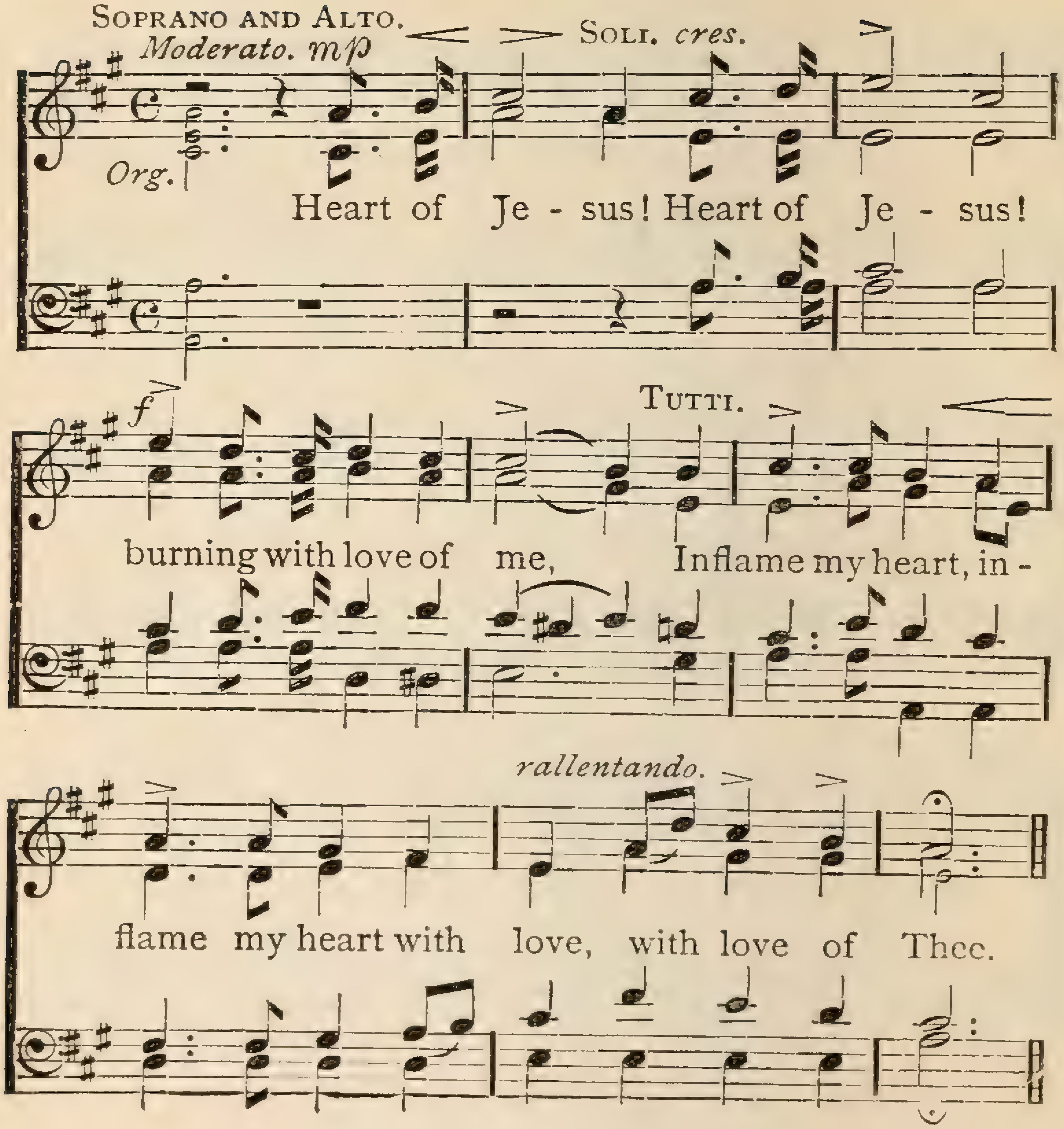
Act of Reparation.

Adorable Heart of Jesus, glowing with love for us and burning with zeal for our salvation! O Heart ever sensible of our misery and of the wretchedness to which our sins have reduced us, and infinitely rich in mercy to heal the wounds of our souls! behold us prostrate before Thee, to express the sorrow that fills our hearts for the coldness and indifference with which we have too long requited the numberless benefits Thou hast conferred upon us. With a deep sense of the outrages heaped upon Thee by our sins and the sins of others, we come to make a solemn reparation to Thy Most Sacred Majesty.

We resolve for the future to love and honor Thee more and more in the most adorable sacrament of the altar. We resolve to assist at Mass with more devotion, to be more careful in our preparation for communion, more fervent in our thanksgiving.

We intend to do all in our power that the Blessed Sacrament of the altar may be better known and loved.

O Sacramented Jesus, be Thou our mediator with Thy heavenly Father. Strengthen our feebleness, confirm our resolutions. Make us love Thee more and more, and grant that nothing in life or death may ever separate us from Thee. Amen.



Then follow—

a. League notifications, reading of Intentions, and Special thanksgivings from the *Messenger.*

b. Prayers for Particular and General Intentions, p. 183, for Associates, p. 184, for the dying, p. 185, for the dead, p. 18.

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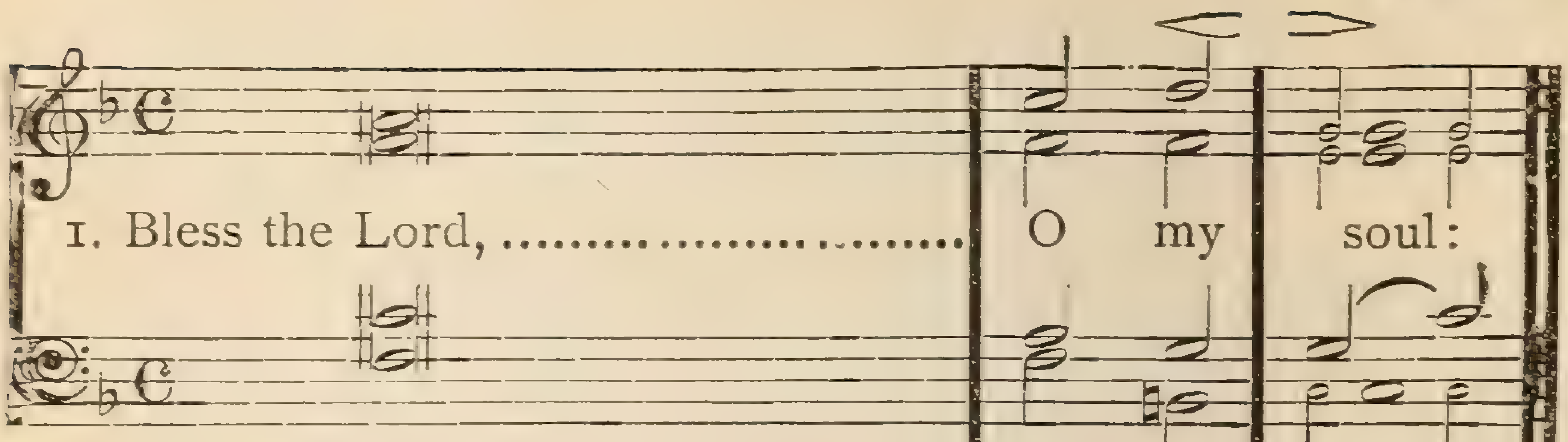
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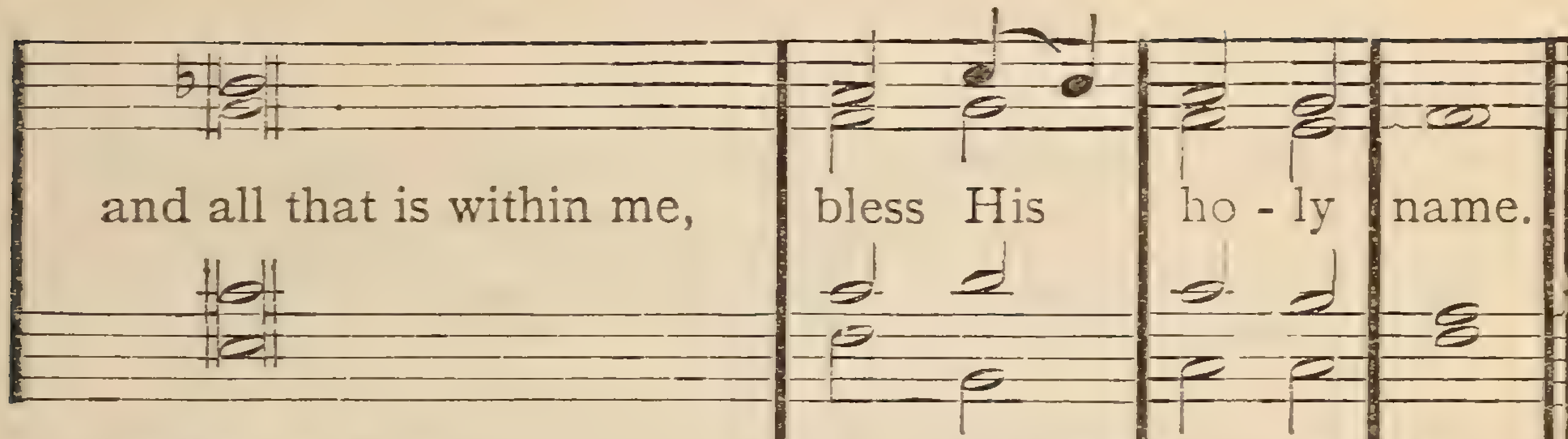
O Sacramented Jesus, be Thou our mediator with Thy heavenly Father. Strengthen our feebleness, confirm our resolutions. Make us love Thee more and more, and grant that nothing in life or death may ever separate us from Thee. Amen.

Psalm



1. Bless the Lord, ...	O	my	soul:
2. Bless the Lord, ...	O	my	soul:
3. Who forgiveth all thy in - - - -	i -	qui-	- ties:
4. Who redeemeth thy life	from	de-	struction:
5. Who satisfieth thy desire..............	with	good	things:
6. The Lord doth..............................	mer -	-	- cies:
7. He hath made His ways	known	to	Moses:
8. The Lord is compassionate and	mer -	ci-	- ful:
9. He will not.....................................	al-ways	be	an-gry:
10. He hath not dealt with us according	to	our	sins:
11. For according to the height of the heaven a-	-bove	the	earth:
12. As far as the east is	from	the	west:
13. As a father hath compassion	on	his	children:
14. For He knoweth our frame; He remembereth that	we	are	dust:
15. For the spirit shall pass in him, and he	shall	not	be:
16. But the mercy of the Lord is from eternity unto e-	-ter -	ni -	- ty:
17. And His justice unto children's children, to such as	keep	His	covenant:
18. The Lord hath prepared His	throne	in	heaven:
19. Bless the Lord, all........................	ye	His	an-gels:
20. Bless the Lord, all.........................	ye	His	hosts:
21. Bless the Lord, ...	all	His	works:
22. Glory be to the Father, and	to	the	Son:
23. As it was in the beginning, is now, and	ev -	er	shall be:

CII.



2. and never forget..................	all He hath	done for	thee.
3. who healeth.........................	all thy di -	- seas -	- es.
4. { who crowneth Thee with mercy }	and com -	- pas - -	- sion.
5. thy youth shall be renewed..	like the	ea - -	- gle's.
6. and judgment for.................	all that	suf - fer	wrong.
7. His ways to the..................	chil-dren of	Is - ra-	- el.
8. and long-suffering and	plen-teous in	mer - -	- cy.
9. nor will He........................	threat-en for	ev - -	- er.
10. nor rewarded us according to	our in -	- i - qui-	- ties.
11. { He hath strengthened His mercy towards }	them that	fear......	Him.
12. { so far hath He removed our in- }	- iqui - ties	from......	us.
13. { so hath the Lord com- passion on }	them that	fear......	Him.
14. { man's days are as grass, as the flower of the field so }	shall he	flour - -	- ish.
15. and he shall	know his	place no	more.
16. upon	them that	fear	Him.
17. and are mindful of His com-	mand-ments to	do........	them.
18. and His..............................	king-dom shall	rule over	all.
19. { you that are mighty in strength, and execute His word, hearkening to the }	voice of His	or - - -	- ders.
20. ye ministers of	His that	do His	will.
21. { in every place of His do- minion, O my }	soul, bless	thou the	Lord.
22. and..................................	to the	Ho - ly	Ghost.
23. world..............................	with - out	end. A-	- men.

Thy Kingdom Come.

O Heart, whose prayer all prayers transcends:
Thy Kingdom come;
To Thee my Morning Offering tends:
Thy Kingdom come;
Thy Spirit guide my soul to rise
From things of earth which worldlings prize
To lasting goods beyond the skies:
Thy Kingdom come.

O Heart, that rests not day or night:
Thy Kingdom come;
My work I to Thy work unite:
Thy Kingdom come;
Of priceless worth, each act of Thine
Was rich with merit all divine,
Ennobled thus I offer mine:
Thy Kingdom come.

O Heart, that suffered for my sake:
Thy Kingdom come;
Do Thou my heart Thy victim make:
Thy Kingdom come;
My sufferings in themselves are nought,
But yet with precious graces fraught,
Which by Thy precious blood were bought:
Thy Kingdom come.

H. V. R., S.J.

THE LOVING HEART.

The loving Heart of Jesus seek,
In trouble and distress,
Whatever sorrows vex the mind,
Or guilt the soul oppress.
Jesus, who gave Himself for you,
Upon the Cross to die,
Unfolds to you His Sacred Heart—
Oh, to that Heart draw nigh.

Ye hear how kindly He invites,
Ye hear His words so blest;
"All ye that labor, come to Me,
And I will give you rest."
O Jesus, joy of saints on high,
Thou hope of sinners here,
Attracted by those loving words,
To Thee I lift my prayer.

What meeker than the Saviour's Heart
As on the Cross He lay?
It did His murderers forgive
And for their pardon pray.
Wash Thou my wounds in that dear blood,
Which forth from Thee doth flow;
New grace, new hope inspire—a new
And better heart bestow.

Breviary.

The Heart of Jesus Pleading.

Hear the Heart of Jesus pleading
"Come, and sweetly rest in Me,
With a peace and joy exceeding,
Meek and humble ever be ;
In My Heart serene and holy,
All your selfish cares resign,"—
Dearest Jesus, meek and lowly,
Make, oh, make our hearts like Thine.

"Purer than the lily's whiteness,
Fairer than the driven snows,
In the beauty and the brightness
Of your souls, I seek repose ;
Calmly keep your hearts before Me,
From the stain of passion free,"—
Heart of Jesus, we implore Thee,
Make, oh, make us pure like Thee.

Heart of love, in Thee confiding,
We shall learn to do Thy will ;
In Thy sacred wound abiding,
Burning love our hearts shall fill :
We shall bless Thee, and obey Thee,
Ever serve Thee faithfully,
Sweetest Heart, we humbly pray Thee,
Let us live and die in Thee.

E. C. Donnelly.*

Our Holy Mission.

O Holy League in union
  With Jesus' Sacred Heart,
A high and holy mission
  Is given as your part.
Each duty done, each suffering,
  Each fervent prayer we pray,
May bring some soul to Jesus
  Who may have strayed away.

And in the hour of danger,
  Temptation, trial, loss—
When we are all but falling
  Beneath the heavy cross,
The Sacred Heart of Jesus
  Will all our sorrows bear,
And we shall find our refuge,
  Our help and comfort there.

Dear Lord, we wondering, ponder
  Thy love so deep and strong,
Thy sweet and generous patience
  That waits for us so long.
Take now our hearts, and place them
  Within Thy wounded side,
Teach us Thyself to love Thee
  Who for our sakes hast died.

E. C. Alexander.*

The Prince of Peace.

To Christ, the Prince of Peace,
And Son of God most high,
The Father of the world to come,
Sing we with holy joy.

Deep in His Heart for us
The wound of love He bore,
That love wherewith he still inflames
The hearts that Him adore.

O Jesus, victim blest,
What else but love divine
Could Thee constrain to open thus
That Sacred Heart of Thine?

O fount of endless life,
O spring of waters clear;
O flame celestial, cleansing all
Who unto Thee draw near.

Hide me in Thy dear Heart,
For thither do I fly;
There seek Thy grace thro' life, in death
Thine immortality.

Praise to the Father be,
And sole begotten Son;
Praise, Holy Paraclete, to Thee,
While endless ages run.

Breviary—E. Caswall.

Ad Majorem Dei Gloriam.

Heart of Jesus, Thou hast kindled
In our souls a restless flame,
Urging us to work and suffer
For the glory of Thy name.

May this thought of Thy great glory
Hold us back from every sin,
And increase the thirst within us,
Souls for Thee and heaven to win.

Be it ours afar to carry
Tidings of the saving name;
Ours through every clime and region
God's great glory to proclaim.

Hear us, good and gentle Jesus,
Listen to our soul's desire;
May our hearts consume within us,
With an apostolic fire.

Not from thought of selfish interest
Will we toil for Thee, O Lord;
To exalt Thy name and kingdom,
Be on earth our sole reward.

Recompense 'twill be hereafter,
When we stand Thy throne beside,
To behold Thee by our labors
For all ages glorified.

English Messenger.*

Our Life, Our Love.

Hail, dearest Heart of Jesus,
  Our Life, our Love, our all;
Before Thy sacred image
  Adoringly we fall.
O love of God—incarnate
  Within a human heart—
The knowledge of Thy greatness
  To every soul impart.

Thou'rt come to dwell among us,
  Emmanuel to be;
To shield us 'mid the dangers
  Of life's tempestuous sea:
O Heart of God our Saviour,
  Live, pray within our own,
And make our prayers availing
  Before the Father's throne.

What Thy dear Heart desireth
  Our own hearts, too, desire;
Our interests all are mingled
  As fire unites with fire.
The Father's name be hallowed,
  His kingdom quickly come;
Our brethren's sins be pardoned,
  The Father's will be done.

English Messenger.*

Hymn of Reparation.

Upon the altar night and day
The Heart of Jesus lies,
And night and day throughout the world,
Do men its claims despise;
For by their cold ungrateful lives,
They pierce it through and through;
And by the scourges of their crimes,
Its agonies renew.

Beneath a crown of cruel thorns,
This Heart is all on fire;
And brightly shines from out its flames
The cross of love's desire.
If pure and true must be the soul
That fain would hide in Thee,
O Jesus, let Thy love supply
For our deficiency.

We offer Thee our humble gifts,
For poor they are and small,
Our hearts, our souls, our little lives,
Dear Heart, we give Thee all:
And joyous victims we shall be,—
Consumed before Thy throne,
If dead to sin, if dead to self,
We live to Thee alone.

E. C. Donnelly.*

I Dwell a Captive.

I dwell a captive in this Heart
  On fire with love divine;
'Tis here I live alone in peace,
  And constant joy is mine.
It is the Heart of God's own Son,
  In His humanity,
Who, all enamored of my soul,
  Here burns with love of me.

Here, like the dove within the ark,
  Securely I repose;
Since now the Lord is my defence,
  I fear no earthly foes.
What though I suffer, still in love
  I ever true will be;
My love of God shall deeper grow
  When crosses fall on me.

From every bond of earth, dear Lord,
  Thy grace hath set me free;
My soul, delivered from the snare,
  Enjoys true liberty.
Nought more can I desire than this,
  To see His face in heaven;
And this I hope, since He on earth
  His Heart in pledge has given.

FROM ST. ALPHONSUS.*

The Month of Bloom.

O lily of the field,
  So radiant in thy grace,
Close to my Lord's dear Heart
  Thy glowing cup I place;
Fresh with that nectared dew
  The first, white dawn distills,
Before the day has smiled
  Above the placid hills.

O month of bloom, the world
  By thee is steeped in bliss,
And wins, like Jesus' brow,
  A Virgin Mother's kiss:
For she that month must love
  And in its joy take part,
Which hymns, in strains so sweet,
  Her own Son's loving Heart.

Bright lilies of the field,
  Like living tongues of flame,
The ardors of His Heart
  Your petalled charms proclaim,
And from the fresh June grass
  Of meadow-lands, we bear
Your gorgeous blooms, to aid
  The ardors of our prayer.

E. A. Starr.

Our Hearts are Thine.

To Thee, O Heart of Jesus,
To Thee our hearts we give.
Help, help us all to love Thee
And serve Thee while we live.

Yes, yes, till life is over,
And then for evermore,
O Sacred Heart of Jesus,
We'll love Thee and adore.

No heart can be so tender,
No heart can love like Thee;
Thy life-blood all, O Jesus,
Was shed to set us free.

Ah, hard our hearts and cruel,
If Thee we do not love,
Who from Thy throne descendest
To draw our hearts above.

For us Thy life of labor,
For us Thy death of pain,
For us in guise so lowly
Thou dost on earth remain.

Alas, too long with coldness
This yearning love we pay,
But now, O Heart of Jesus,
Our hearts are Thine for aye.

M. Russell, S.J.

Weary of Sin.

O Jesus, open wide Thy Heart,
And let me rest therein ;
For weary is my stricken soul
Of sorrow and of sin.

I've sought for rest and found it not
In things of earthly mould ;
One Heart alone deserves my love,
A Heart that grows not cold.

O Jesus, Saviour merciful,
My soul to Thee I turn ;
Thou wilt not crush the bruisèd reed,
Nor sorrowing spirit spurn.

Then take me to Thy Sacred Heart
And seal the entrance o'er,
That from this home my wayward soul
May never wander more.

Yes, Jesus, take me to Thyself,
I'm weary waiting here ;
I long to lean upon Thy breast,
To see and feel Thee near.

O Mary, by the priceless love
Which Jesus' Heart bore thee,
Pray that my home in life and death
His loving Heart may be.

Anon.*

Our Home.

O Sacred Heart,
Our home lies deep in Thee ;
On earth Thou art an exile's rest,
In heaven the glory of the blest,
O Sacred Heart.

O Sacred Heart,
Thou fount of contrite tears,
Where'er those living waters flow,
New life to sinners they bestow,
O Sacred Heart.

O Sacred Heart,
Our trust is all in Thee,
For tho' the night be dark and drear,
Thou breathest rest when Thou art near,
O Sacred Heart.

O Sacred Heart,
When shades of death shall fall,
Receive us 'neath Thy gentle care,
And save us from the tempter's snare,
O Sacred Heart.

O Sacred Heart,
Lead exiled children home,
Where we may ever rest near Thee,
In peace and joy eternally,
O Sacred Heart.

F. Stanfield.*

Rest for Weary Hearts.

O Sacred Heart of Jesus,
  We long to be with Thee,
In Thy blest home in heaven,
  Thy glory there to see;
Where sorrow finds no entrance,
  Where every wrong's redrest,
Where broken hearts find healing,
  And weary hearts find rest.

Where they who here have loved Thee
  Rejoice for evermore;
And singing songs of triumph,
  Exultingly adore;
There, where the secret *Fiat*,
  On earth, breathed lovingly;
And shame and life-long anguish
  Are glorified by Thee.

We've loved Thee—oh, we've loved Thee
  Despised and crucified;
And Thou wilt not forsake us,
  Now Thou art glorified.
Live in us, Heart of Jesus,
  Be here our life, our prayer,
To sanctify our sorrows
  Until Thy joys we share.

English Messenger.*

The Sacred Wound.

Thy wound—O Heart of Jesus,
The trophy of Thy love—
Thou bearest it in heaven,
To plead our cause above ;
The angels all adore it,
And songs of praises sing,
And with Thy dear Heart's triumph,
The courts of heaven ring.

Tho' formed of choirs of angels,
Thy guard of honor there,
Thou'lt not disdain the sinners
Who guard Thy altars here.
We envy not the angels,
All blessed tho' they be ;
They cannot suffer for Thee,
O Sacred Heart, as we.

In prayers with Thee uniting,
O Heart of God, our love ;
With Thee upon our altars,
With Thee in heaven above ;
With Thee on earth, 'midst suffering,
The Father's will adore ;
With Thee enthroned in glory,
That will, praise evermore.

English Messenger.*

The Living Fount.

O Heart of Jesus, living fount
  Of hope and peace divine,
The crimson stream down Calvary's Mount
  Shows what a love was Thine;
'Twas there Thy life-blood flowed for man,
  'Twas there his peace was sealed,
And in redemption's mighty plan
  His wounds and sorrows healed.

And O sweet Jesus, how do we
  This precious boon return?
Do we give love for love to Thee,
  Do we with transports burn?
Alas, our hearts are icy cold,
  Our souls are sinful still,
We pierce Thy Heart for pride or gold,
  We rob Thee of our will.

And yet, most gracious Sacred Heart,
  Thou lovest us so well,
That Thou from us wilt ne'er depart,
  But on our altars dwell.
There rises pure with morning's breath
  The atoning Sacrifice,—
The spotless Lamb of God, whose death
  Hath opened Paradise.

American Messenger.*

At the Manger.

Unto us is born a Saviour,
  Mary gives Him to us all;
Kings and shepherds bow before Him
  Cradled in the cattle-stall;
And upon the solemn midnight
  Holy voices loudly ring;
All the world is hushed to listen,
  While the blessed angels sing:
    Glory, glory in the highest,
      Sing we ever and again,
    By the manger where Thou liest
      Bringing peace on earth to men.

All our joys and sorrows sharing,
  He our human nature bore,
So that man thro' Him emboldened,
  God's forgiveness may implore.
Then with hearts and voices blending,
  Let the blessed anthem ring;
Up to heaven the chorus sending,
  While we hear the angels sing:

Love divine, our misery heeding,
  Makes our care and pain its own;
For the Heart of Jesus pleading
  Has become its earthly throne.
Weary souls, ah, courage taking,
  To the blessed manger cling,
While the light of heaven is breaking,
  And the holy angels sing:

E. C. Alexander.*

The Holy Hour.

Oh, let me in the Garden bide
An hour by my Saviour's side;
And let me all His sorrows share,
His lonely, agonizing prayer.

Oh, press the chalice to my lips,
The cup of woe from which He sips,
Which all my sins have helped to fill,
My wicked heart, my stubborn will.

Oh, let me with my Saviour kneel
And all His dire affliction feel;
Oh, might I lighten all His woes
And stop the bloody sweat that flows.

Oh, let me watch, let who will sleep,
My station by His side I'll keep,
My watching eyes shall never close,
While Jesus sinks in mortal throes.

Oh, let me with the angels bear
Him solace in His lonely prayer,
And let my prayer with His be one
"Father, Thy will, not mine, be done."

Then let me in the Garden bide
An hour by my Saviour's side;
With angels comfort and adore
And all my cruel sins deplore.

J. J. Branin.

Jesus' Great Love.

When on sweet Mary's sacred breast
  Thou didst in love recline,
And soft around her holy neck
  Thine infant arms did twine,
Thy Heart was saddened even then,
  And bled for sins of mine.

When little children round Thee flocked,
  Didst press them to Thy Heart,
When Magdalen and sinners came,
  Didst pierce them with love's dart.
Sweet Jesus, bid me come to Thee,
  And from Thee never part.

When on the death-bed of the Cross,
  In love Thou died'st for me,
Love broke Thy Sacred Heart in twain,
  That all Thy love might see;
And even then 'twas pierced again—
  Oh, may I die for Thee.

And now in heaven, all glorified,
  The angels sing its praise,
Whilst I on earth my loving songs
  In adoration raise.
Oh, may I love it now with them,
  And on it ever gaze.

English Messenger.*

Love is not Loved.

Close veiled in that sweet Sacrament,
  Our Jesus' Heart, our treasure, lies;
Love's priceless, dearest testament
  Is shrouded in that mystic guise.
Our Jesus left His realms of light,
  On wings of love to earth He's flown;
To dwell with us 'tis His delight,
  He makes our heart His dearest throne.
    O Sacred Heart, how sweet 'twould be,
    If we could die for love of Thee.

Love is not loved; O angels, weep;
  Ye virgins chaste, breathe bitter sighs;
O earth be clothed in mourning deep;
  Withdraw your light, ye radiant skies:
For all, our souls' dear Spouse hath died,
  For all, His Heart with love doth burn;
Yet this meek Saviour men deride,
  And for His love make no return.

That Heart for us could do no more,
  In anguish deep it sighed and bled;
A spear His sacred bosom tore,
  For us His last life's blood was shed.
That spear, O Jesus, pierced Thy Heart
  That we within its depths might flee,
Oh, wound our own with love's sweet dart,
  Let us expire for love of Thee.

Anon.*

O Heart That Loves.

In silence, where His presence lives,
No radiant token Jesus gives;
No splendors from His humble cell
Reveal where hidden glories dwell.—
O Heart that loves, O Heart that burns,
To Thee mine own heart suppliant turns.
Held steadfast in its loved One's sight,
Steep it in pure delight.

He dwells in majesty, alone,
Where deepest love has set His throne,
And ah, how few are they who meet
To lay their offerings at His feet.—
O Heart that loves, O Heart that burns,
To Thee mine own heart suppliant turns.
Held steadfast in Thy love divine,
Be all it offers Thine.

O Victim of undying love,
So near Thee, yet so cold we prove;
Still in those flames our hearts refine,
And mould them to the form of Thine.—
O Heart that loves, O Heart that burns,
To Thee mine own heart suppliant turns.
Ah, fold it in Thy dear embrace,
And crown it face to face.

American Messenger.

Come Hither.

Come hither and in worship kneel,
O thou who hast a heart to feel;
Let Jesus' Heart our song inspire,
And set our hearts, e'en ours, on fire.

If by this Heart unmovèd still,
Thou gazest on it, cold and chill,
O man, how cruel art thou grown,
Thy heart is dull and hard as stone.

O Heart on our salvation bent,
And for our ransom torn and spent,
Thou, that in safety we might live,
Thy life, Thy Heart's blood, all wouldst give.

O Heart of love, let Calvary
At length Thy last of graces be,
And after all Thy toils and woes
Amid the joys of heaven repose.

But ah, not so: this Heart hath tried
A new device its love to hide;
Jesus becomes our food that He
All, all our own may ever be.

This loving Heart how many spurn,
And give but outrage in return;
This is Thy guerdon, God above,
Thus art Thou loved, my Love, my Love.

M. Russell, S.J.*

O Cor Amoris.

O Cor amoris victima,
Coeli perenne gaudium,
Mortalium solatium,
Mortalium spes ultima.

Cor dulce cor amabile,
Amore nostri saucium,
Amore nostri languidum,
Fac mihi sis placabile.

Jesu Patris Cor unicum,
Puris amicum mentibus,
Puris amandum cordibus,
In corde regnes omnium.

Reign in My Heart.

Thy Kingdom come, O King of earth and heaven,
Creator, Saviour, who our chains hast riven;
Oh, that all hearts would Thy sweet yoke embrace;
Reign in my heart forever, King of grace.

Thee will I serve, for he who serves Thee reigns,
Thee will I freely serve while life remains,
Till, free no longer, in Thy realm above,
Bound in the rapturous thraldom of Thy love.

Thee as my King my soul at last shall hail,
No more to swerve, no more to faint nor fail.
O Father, take Thy weary wanderer home;
O King of glory, may Thy Kingdom come.

M. Russell, S.J.

The Badge.

Noble is the sign we wear
Of the Holy League of Prayer,
Nobler than the cross of fame
Given in a sovereign's name.

Riches has it of its own,
Passing gold and precious stone,
Graces from the treasury,
Opened by Christ's Vicar's key.

On it glows the Heart divine,
Which the cruel thorns entwine,
Gleams the cross the Heart above
In the flames of ardent love.

Wear the Badge as symbol true
Of the Heart that so loved you,
Priceless merits it enhance ;
Strive Christ's kingdom to advance.

H. V. R., S.J.

The Morning Offering.

Jesus, I offer up this day,
Through Mary's heart to Thee,
My work and prayer, and all that may
My share of suffering be :
All, all, to gain Thy Heart's desires—
Oh, light in mine its sacred fires.

English Messenger.

Fount of Divine Love.

O Heart of Jesus, Heart of God,
  O source of boundless love;
By angels praised, by saints adored,
  From their bright thrones above.

The poorest, saddest heart on earth,
  May claim Thee for its own;
O burning, throbbing Heart of Christ,
  Too late, too little known.

To Thee, my Jesus, then I come,
  A poor and helpless child;
And on Thine own words, "Come to Me,"
  My only hope I build.

The world is cold and life is sad;
  I crave the blessed rest
Of those who lay their weary heads
  Upon Thy sacred breast.

For love is stronger far than death,
  And who can love like Thee,
My Saviour, whose appealing Heart
  Broke on the Cross for me?

The purest, deepest earthly love,
  What is it, Lord, to Thine?
A single drop from a great fount,
  Eternal and divine.

Lady Georgiana Fullerton.*

All for Thee.

All for Thee, O Heart of Jesus,
  All for Thee eternally;
Nought for me, O Heart of Jesus,
  Save to be beloved by Thee.

Thou hast taught me in my sorrows
  Where alone the heart finds rest;
I have learned 'tis sweet to suffer
  Pillowed on Thy sacred breast.

All the hopes once fondly cherished,
  One by one I've seen depart;
Now life has for me no sunshine,
  Save within Thy Sacred Heart.

All for Thee, O Heart of Jesus,
  All the daily inward strife,
All the soul's sharp crucifixion,
  All the weariness of life.

Should my efforts prove successful,
  All the glory be to Thee;
Honor, praise to Thee be given,
  Thee alone—and none for me.

All for Thee, O Heart of Jesus,
  All for Thee in life and death;
All for Thee, dear Heart of Jesus,
  Till my latest dying breath.

English Messenger.*

One Heart, One Soul.

"One heart, one soul, in Jesus' Heart."
Sweet is the league of love
Which binds our hearts so close for aye,
To Jesus' Heart above.
No thought, no feeling, no desire
Must claim in us a part,
Till made all pure and sanctified,
Lord, in Thy Sacred Heart.

"One heart, one soul," O wondrous power
Of Jesus' heart to bind;
The hearts that else discordant were
Here holy concord find.
In Thee, with Thee, for Thee we work
Thy message to impart,
That all true rest and peace can gain,
Lord, in Thy Sacred Heart.

Dear Jesus, keep us in Thy Heart;
Take our cold hearts away;
Or make our hearts more like to Thine,
More pure and meek each day.
Ah, yes, e'en in this sinful world,
This is the better part;
What shall it be when safe for aye,
Lord, in Thy Sacred Heart?

M. Russell, S.J.*

O Crimson Tide.

Flow on, O crimson tide—
O fount of love divine;
Flow gently from my Saviour's side,
And quench all love that may divide
His Sacred Heart from mine.

Flow on, thou source of life,
That never knows decay;
Give us the strength to stand the strife
And vanquish foes, where sin is rife,
Oh, force our fears away.

Flow, spring supernal, flow;
Let thy prolific stream
Still water all the seed we sow,
And make this sterile land of woe
With heaven's harvest teem.

J. F., S.J.

Jesus, Our Friend.

Sweet Heart of Jesus, my God, my friend,
In life, in death, my soul defend;
In joy, in sorrow, in good and ill,
Sweet Heart of Jesus protect me still.

My joy, Thy glory; my hope, Thy name,
Sweet Heart of Jesus, my heart inflame;
Grant I may never desert Thy side;
Sweet Heart of Jesus, be Thou my guide.

Let not Thy precious blood be in vain;
Sweet Heart of Jesus, my will sustain;
When I am tempted and sorely tried,
Make me remember Thee crucified.

Help me to lead poor sinners to Thee;
Fill me with zeal and charity;
Teach me the holy and saving art
Of teaching others to love Thy Heart.

ANON.

PRAYER TO THE SACRED HEART.

As the glow of morning deepens in the sky,
Or as sunset glories slowly fade and die,
All the wide world over like an incense rare;
From the hearts of thousands, rises up the prayer:
Sacred Heart of Jesus, fill'd with love for me,
Kindle in my spirit truer love for Thee.
Refuge of the sinful, strong-hold of the weak,
Comfort of the grieving, light for them that seek;
These Thou art, O Jesus, yet we know but part,
Of the great love for us dwelling in Thy Heart.

Each good act accomplished, victory nobly won,
Crosses bravely carried, duties brightly done,
These are trials no longer if we would but see,
They are sent to lead us nearer unto Thee.

In the fire of trial so my soul refine
That it may be pleasing to Thy Heart divine;
In Thy loving mercy so transform it till
Its supreme ambition be to do Thy will.

E. C. ALEXANDER.

Omnia Pro Te.

Life on earth is all a warfare,
  Foes within and foes without.
"Jesus, Jesus," lo, the tempter
  Flees before that battle shout.
In the fierce, unceasing combats,
  Let our tranquil war-cry be,
Omnia pro Te, Cor Jesu ;—
  "Heart of Jesus, all for Thee."

This shall nerve the arm that's weary,
  This shall dry the tear that steals,
This shall soothe the wasting anguish
  Which the heart in secret feels.
Ever in my heart 'twill slumber,
  Often to my lips 'twill start—
Omnia pro Te, Cor Jesu ;—
  "All for Thee, O Sacred Heart."

All things, all things—hard and easy,
  High and lowly, bright and dark—
Nought too poor for me to offer,
  Nought too small for Thee to mark.
Health and sickness, rest and labor,
  Joy's keen thrill and grief's keen smart—
Omnia pro Te, Cor Jesu ;—
  "All for Thee, O Sacred Heart."

All, yes all. I would not rifle
  From my holocaust a part.

Every thought, word, deed, and feeling,
Every beating of my heart,
Thine till death; and then forever
My heart's cry in heaven shall be—
Omnia pro Te, Cor Jesu;—
"Heart of Jesus, all for Thee."

M. RUSSELL, S.J.*

LOVE EXCESSIVE.

O Jesus, by Thy last loud cry
Of sacrifice on Calvary;
And by the witness-bearing tide
Of blood and water from Thy side,
I read Thy death's dear mystery;
Thy Heart—it bled and broke for me.

O Mary, by good Simeon's word
Prophetic of the piercing sword;
By those three hours beside the Cross,
And that drear interval of loss,
I read the kindred mystery;
Thy Heart—it bled and broke for me.

O Jesus, Mary, I confess
Mine, mine this cruel wickedness.
But, love excessive, love divine,
Your broken hearts give life to mine;
It breaks—and then, sweet mystery,
They live again and love in me.

E. P.

Reparation for Sin.

For all the sins that cause Thee pain,
  That wound Thy Sacred Heart,
For all who take Thy name in vain,
  Who from Thy ways depart;
    We will console Thee, Lord.

For all the tears that Thou hast shed,
  For erring human kind,
Who, walking not where Thou hast led,
  Stray from Thee as though blind;
    We will console Thee, Lord.

For every outrage 'gainst Thy will,
  The will of God above,
For those who ne'er Thy laws fulfil,
  Who neither fear nor love;
    We will console Thee, Lord.

For those who all Thy gifts despise,
  Who heedless of Thy grace,
Hear not, O Lord, Thy loving sighs,
  Care not to see Thy face;
    We will console Thee, Lord.

For all who mock Thee day by day,
  Blaspheming Thee with scorn,
Who never kneel to Thee to pray
  At noon, or night, or morn;
    We will console Thee, Lord.

O Virgin Mother, lend thy aid,
To thee for help we pray,
That every promise we have made
May last till Judgment Day.
May we console Thee, Lord.

ENGLISH MESSENGER.

QUID RETRIBUAM?

What shall I render unto Thee, O Lord,
For all the gifts Thy bounty doth accord?
Naught can I offer save my love alone,
Ah, let it, Lord, my thankless past atone.

What is my love? nay, what indeed my heart?
That I should dare to offer Thee a part.
Take it, O Lord, I wholly give to Thee
My love, my heart, my soul, my entity.

Take what is Thine, for Thou hast given me
My life with all its glorious destiny.
Or bid me live that I may spend my days,
O Sacred Heart, in showing forth Thy praise.

What are my goods? as nothing in Thy sight,
For all belong to Thee, O Lord, by right.
To Thee their use I humbly dedicate;
My life, my all to Thee I consecrate.

H. V. R., S.J.

Libera nos Domine.

By Thy thirst at Jacob's well,
Thirst that words can never tell,
Parchèd lips and parchèd tongue,
And Thy Heart, so sorely wrung
With the thought of future years,
Of our sorrows, of our tears—
Libera nos Domine.

By Thy sad and silent gaze
On the griefs of these our days,
Blighted hearts and blighted homes,
All the agony that comes
From the dark, hot fount of woe,
Pardon us who suffer so—
Libera nos Domine.

Youth, and age, and manhood cry
To Thy Heart enthroned on high.
We are weak, but Thou art strong,
Lord—and we have suffered long—
Raise the weight of pain we bear,
Thou, our Maker, hear our prayer—
Libera nos Domine.

By Thy thirst on Calvary,
Loving Saviour, set us free
From the thraldom of this sin,
Saviour, let Thy parch'd lips win
Grace, and peace, and conquering strength,
Saviour, hear our cry at length—
Libera nos Domine.

Irish Messenger

Our Hope of Heaven.

O Sacred Heart, with burning love
On Thee enraptured angels gaze;
To Thee triumphant saints above
Forever sing their grateful praise.
Sweet Heart of Jesus, we implore
That we may love Thee more and more.

Thou, Heart of Jesus, art the throne
Of mercy, Thou the fount of grace;
Our hope of heaven from Thee alone,
Sole refuge of our fallen race.

O Lamb of God, meek victim slain
For us, let not the stream that flowed
From Thy pierced Heart have flowed in vain,
Oh, cleanse us with Thy precious blood.

God's Mother, Virgin ever blest,
Thy heart and His e'er beat as one;
Plead thou our cause; thy sweet request
Is never slighted by thy Son.

Anon.

Ah, Gentle Heart.

Ah, gentle Heart of Jesus,
Since deathless love was Thine,
What fire of pure affection
Should warm this heart of mine.

But cold and dark the chambers,
  Where living light should be,
And silent are the heart strings
  That should vibrate for Thee.

Ah, wounded Heart of Jesus,
  My sinful heart should bleed
And wash away the foulness
  Of thought and word and deed.
But dried up are the fountains
  Where holy thoughts should spring,
And fled is all the fragrance
  That holy deeds may bring.

Ah, broken Heart of Jesus,
  What time Thy spirit fled,
The stars grew pale in heaven,
  And tombs gave forth their dead.
Break, break with bitter anguish,
  This hard, unfeeling heart,
Till conscious of its baseness,
  The tears of sorrow start.

Ah, patient heart of Jesus,
  Since joys on earth are dross,
Oh, teach me for Thy love's sake
  To meekly bear my cross;
To love the way of sorrows
  Thy sacred feet have trod,
My Life, my Love, my Saviour,
  My Brother and my God.

W. L., S.J.

Blest be the Sacred Heart.

To Jesus' Heart all burning
With fervent love for men,
My heart, with fondest yearning,
Shall raise the joyful strain.

While ages course along,
Blest be with loudest song,
The Sacred Heart of Jesus,
By every heart and tongue.

O Heart for me on fire
With love no tongue can speak,
My yet untold desire
God gives me for Thy sake.

Too true, I have forsaken
Thy flock by wilful sin,
Yet now let me be taken
Back to Thy fold again.

Oh, that to me were given
The pinions of a dove,
I'd speed aloft to heaven,
My Jesus' love to prove.

When life away is flying,
And earth's false glare is done,
Still, Sacred Heart, in dying,
I'll say I'm all Thine own.

Albany J. Christie, S.J.*

OUR OFFERINGS.

I offer Thee, dear Jesus,
  Each action of to-day,
My prayers, my work, my sufferings
  Accept them now I pray.

I offer Thee, dear Jesus,
  The moments as they pass;
I join my feeble heart's desire
  With Thine in holy Mass.

And while Thy Heart, dear Jesus,
  For sinners ever pleads;
I offer Thee, through Mary,
  A decade of her beads.

I offer Thee, dear Jesus,
  Oh, who could offer more?
Thyself, in sweet communion,
  The Heart which I adore.

And to Thine own, dear Jesus,
  My poor heart closely bind;
In love and reparation
  For sins of all mankind.

Then take my gifts, dear Jesus,
  Take all I have to give;
Oh, would that I could give my life,
  Within Thy Heart to live.

JOHN J. BRANIN.*

Promoters' Cross.

'Tis the King's own sacred sign
Setting us apart
For a mission all divine
Of His Sacred Heart.
Let our Cross our ensign be
Leading us to victory.

Not the metal value we,
Though 'twere precious gold;
Its indulgenced dowery
Has a wealth untold.
Let our Cross our ensign be
Leading us to victory.

Whose the image graved on it?
Jesus' Heart aflame.
Whose the superscription writ?
Jesus' holy name.
Let our Cross our ensign be
Leading us to victory.

Let our Cross be full in view,
Proud that men should know
We are to our mission true,
Wheresoe'er we go.
So our Cross our ensign be
Leading us to victory.

H. V. R., S.J.

Promoters' Hymn.

Go forth, Promoters, in the name
Of Christ, the King.
His boundless love to men proclaim,
Their tribute bring :
Their prayers, their work, their suffering,
Their daily Morning Offering.

Go forth, Promoters, and enroll
A loyal band.
Go forth, and Mary's power extol
Throughout our land.
Bid each present a rosary strand,
To crown our Queen, at God's right hand.

Go forth, and to the marriage feast
The guests invite ;
Let each receive from hand of priest
The garment white.
For Christ would fain Himself unite
To souls in Sacramental rite.

Go forth, Promoters, far and wide
The message tell ;
The Heart of Jesus crucified
Loves men so well,
That He doth lavishly provide
Rich treasures from His piercèd side.

H. V. R., S.J.

THE LEAGUE HYMN.

Hark, the sound of the fight hath gone forth,
And we must not tarry at home ;
For the Lord from the south and the north
Hath commanded His soldiers to come.

To arms ! to arms ! to victory !
"Thy Kingdom Come" our war-cry be ;
For Christ our Master, Christ our King,
Let all the earth and heavens ring.

We must on with our banner unfurled :
We must on, it is Jesus who leads :
We must hasten to conquer the world
With the sign of the Heart that bleeds.

We must stand to our colors like men ;
Our Lord is a leader to love ;
For the wounded He heals : and the slain
He crowns in His city above.

We must march to the battle with speed ;
Upon earth our one duty is strife :
Oh, blest are the soldiers who bleed
For the Saviour who died to give life.

Christ our King is in heaven above ;
Christ our King is on earth here below ;
And His is the standard we love,
And His the sole watchword we know.

Adapted from FABER.

The Sheltering Heart.

Just as I am, O loving Sacred Heart,
With battered armor and a broken sword,
With weary limbs and many wounds that smart,
With humbled pride, I come!

Just as I am, with intellect bowed down,
With talents used and talents buried too,
The few remembered, and the much unknown;
O Heart, O Heart, I come!

Just as I am, free from the silent world—
The wilderness where I have lived so long—
With sealèd lips and banner still unfurled,
O bleeding Heart, I come!

Just as I am, ere I have reached the goal—
The strivings, longings of my best desires—
With marks and scars burned deep upon my soul,
O sheltering Heart, I come!

M. I. DE M.

Te Deum.

Holy God, we praise Thy name,
Lord of all, we bow before Thee:
All on earth Thy sceptre claim,
All in heaven above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! the loud celestial hymn,
  Angel choirs above are raising:
Cherubim and Seraphim,
  In unceasing chorus praising,
Fill the heavens with sweet accord:
  Holy, Holy, Holy Lord.

Lo! the apostolic train
  Join, Thy sacred name to hallow;
Prophets swell the loud refrain,
  And the white robed martyrs follow;
And from morn to set of sun
  Through the Church the song goes on

Holy Father, Holy Son,
  Holy Spirit, Three we name Thee,
Though in essence only One,
  Undivided God we claim Thee,
And adoring bend the knee,
  While we own the mystery.

Spare Thy people, Lord, we pray,
  By a thousand snares surrounded;
Keep us without sin to-day;
  Never let us be confounded.
Lo, I put my trust in Thee;
  Never, Lord, abandon me.

CLARENCE A. WALWORTH.*

O Salutaris.

O salutaris hostia,
  Quae coeli pandis ostium ;
Bella premunt hostilia,
  Da robur fer auxilium.

Uni trinoque Domino
  Sit sempiterna gloria,
Qui vitam sine termino
  Nobis donet in patria.

Tantum Ergo.

Tantum ergo Sacramentum
  Veneremur cernui.
Et antiquum documentum
  Novo cedat ritui ;
Praestet fides supplementum
  Sensuum defectui.

Genitori, Genitoque
  Laus et jubilatio ;
Salus, honor, virtus quoque
  Sit et benedictio ;
Procedenti ab utroque
  Compar sit laudatio.

Amen.

Veni Creator.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple Superna gratia,
Quæ tu creasti, pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
Et Spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio,
Vitemus omne noxium.

Deo Patri sit gloria,
Filio, Ejusque Soli
Cum Spiritu Paraclito,
Nunc et per omne sæculum. Amen.

THE LITTLE OFFICE
OF THE
SACRED HEART OF JESUS.

Translated by Rev. M. Russell, S.J., from the Latin, as given in the Treatise of Father Nicholas Nilles, S.J., "De Rationibus Festorum utriusque SS. Cordis."

MATINS.

O Heart of Jesus, burning with love for me, inflame my heart with love for Thee. Amen.

V. O Lord, open Thou my lips.

R. And my mouth shall show forth Thy praise.

V. Incline unto mine aid, O God!

R. O Lord, make haste to help me.

Glory be to the Father and to the Son and to the Holy Ghost,

As it was in the beginning, is now and ever shall be, world without end. Amen.

HYMN.

O Glory of the courts of heaven!
  Who from Thy palace camest down,
  Laying aside Thy heavenly crown
To be for us as victim given,

Jesus, delight of hearts, inflame
With sacred fire this heart of mine,
That I of Thine own heart divine
May worthily the praise proclaim.

Sole worthy of Thy Father's love,
O Heart so lovable and kind
To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, most obedient to the will of the Father, incline our hearts to Thee, that we may always do the things that are pleasing to Him.

V. O God of my heart, my heart is ready to do Thy will.

R. My God, I have wished it, and Thy law is in the midst of my heart.

Let us pray.

Look, we beseech Thee, O most merciful God, on the Heart of Thy beloved Son, in whom Thou art well pleased, and, being appeased by the griefs of His most Sacred Heart which He has borne for our sake, and by the worthy atonements which He has made to Thee for us, grant to us, who seek it with a contrite heart, the pardon of all our sins, and kindle in our hearts so great a love for Jesus that, being all inflamed with the affections of His Divine Heart, we may deserve to be found according

to Thy Heart. Through the same Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, God, world without end. Amen.

PRIME.

All as at Matins, except the following.

HYMN.

O Heart, love's victim, slain anew!
O everlasting joy of heaven!
Solace to mourning mortals given,
And final hope of mortals too.

Thou glory of the Trinity,
The Son holds Thee within His breast;
In Thee the Holy Ghost doth rest,
The Father's joys are all in Thee.

Sole worthy of Thy Father's love,
O Heart so lovable and kind
To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, thirsting most ardently for our salvation, recall us transgressors to heart, that we may not die in our sins.

TIERCE.

All as at Matins, except the following.

Hymn.

More pure than purest sunlight's glare,
Of God the Word all-sacred shrine,
And palace of the Word divine,
Temple than heaven itself more fair.

Within the Womb Immaculate,
The Deity's fit dwelling-place,
The Spirit's fruitful power and grace
Did Thee of purest blood create.

Sole worthy of the Father's love,
O Heart so lovable and kind
To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, most perfect example of purity, make us to be pure of heart, that we may deserve to be found according to Thy Heart.

SEXT.

All as at Matins, except the following.

Hymn.

O Heart most loving, Heart most sweet!
  Who for our love sore wounded lay,
  For love of us who pined away,
Take pity on me, I entreat.

God's anger on the guilty head
  Is fain to fall: He looks on Thee,
  And instantly the dark clouds flee,
The bolt of vengeance is not sped.

Sole object of the Father's love,
  O Heart so lovable and kind
  To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, most meek to Thy enemies, may Thy peace exult in our hearts, that we may forgive from our hearts all those who persecute and slander us.

NONE.

All as at Matins, except the following.

Hymn.

To Thee, by mighty wound laid bare,
Through the Redeemer's sacred side
Love has an entrance opened wide,
And calls on all to enter there.

With all the blood of all Thy veins
Thou, Lord, hast washed us pure from sin;
Hide us Thy inmost Heart within,
Safe from the world, its cares and stains.

Sole worthy of the Father's love,
O Heart so lovable and kind
To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, most patient in suffering, give us a contrite and humbled heart, that we may produce worthy fruits of penance.

VESPERS.

All as at Matins, except the following.

HYMN.

By mystery new wrought for us
  God gives His flesh to be our food,
  And, as our drink, He gives His blood—
A banquet strange and marvellous!

He whom adoring angels see,
  Here His divinity conceals,
  And deigns beneath these mystic veils
The food of His vile slave to be.

Sole worthy of the Father's love,
  O Heart so lovable and kind
  To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, most ardent Lover of poverty, place us as a seal upon Thee, that our whole heart may be in Thee our only treasure.

COMPLINE.

All as at Matins, except the following.

Hymn.

The Mother's heart forever turns
To her Son's Heart with fond delight,
And, of herself forgetful quite,
For Him alone she sighs, she yearns.

A bond of love unites the twain
With closest links of fond desire;
Each kindles with the other's fire,
And each gives back its flame again.

Sole worthy of the Father's love,
O Heart so lovable and kind
To all the pure of heart and mind,
Reign in all hearts, below, above!

Antiphon. O Sacred Heart of Jesus, most generous to those who love Thee! May our flesh and our heart languish for Thee, that Thou mayest be the God of our heart, and God our portion forever.

To the Sacred Heart of Jesus.

O Heart of Jesus, purest Heart!
Altar of holiness Thou art.
Cleanse Thou my heart, so sordid, cold,
And stained by sins so manifold.

Take from me, Lord, this tepid will
Which doth Thy Heart with loathing fill;
And then infuse a spirit new,
A fervent spirit, deep and true.

Most humble Heart of all that beat,
Heart full of goodness, meek and sweet!
Give me a heart more like to Thine,
And light the flame of love in mine.

But ah! were e'en my heart on fire
With all the seraphims' desire,
Till love a conflagration proved—
Not yet would'st Thou enough be loved.

That therefore Thou may'st worthily
Be loved, O loving Heart, by me,
That love which in Thy Heart doth burn
Give me to love Thee in return.

May this Thy love's most fiery dart
Strike deep and set on fire my heart,
And in that burning may it be
Dissolved and all consumed in Thee!

Death to be sought with yearnings high,
Thus from love's violence to die!
Ah! may my heart love's victim prove
For the Redeemer's Heart of Love!

So let me die for love of Thee,
O Heart all full of love for me,
That with a new heart's virgin hoard
I may begin to love Thee, Lord!

Jesus, my heart's sole love, my heart's sole fear
Thou art.
My heart to Thee I give: give now to me Thy
Heart.

Let us pray.

O most sweet Jesus, through whom and in whom all Thy faithful pray, receive these prayers into the sacred treasury of Thy Heart, and, as our good Mediator, present them to Thy eternal Father, along with Thine own infinite merits, Thou who livest and reignest for ever and ever. Amen.